Performing peace
applied performance and scriptural reasoning as a peacebuilding process

Verson, Jennifer

Award date:
2021

Awarding institution:
Coventry University

Performing Peace: Applied Performance and Scriptural Reasoning as a Peacebuilding Process

By

Jennifer Verson

October 2020

A thesis submitted in partial fulfilment of the University's requirements for the Degree of Doctor of Philosophy

Certificate of Ethical Approval

Applicant:

Jennifer Verson

Project Title:

Performing Peace: Applied Performance and Scriptural Reasoning as a Peace building Process

This is to certify that the above named applicant has completed the Coventry University Ethical Approval process and their project has been confirmed and approved as Medium Risk

Date of approval:

08 June 2018

Project Reference Number:

P59599

Table of Contents

Abstract

In this research I explore the potential for building religious peace through the public performance of Scriptural Reasoning. This research develops Scriptural Reasoning in three innovative ways: locating it within the context of cultural heritage; considering it as a model of contextual theology; and applying performance to engage a larger audience. I have called his innovation Applied Performative Scriptural Reasoning (APSR). This thesis argues that APSR exemplifies peacebuilding in the dispersed contexts where religious violence is produced. The case study centres on Pre Holocaust Jewish Cultural Heritage from Czechia and the potential of the Czech Torah Scrolls to perform the history of European religious diversity.

My methodological framework addressed the urgency of integrating theology into religious peacebuilding. I developed a dual praxis framework for arts and religious peacebuilding which brought together contextual theology and Qualitative Inquiry in Everyday Life (QIIEL). QIIEL enabled me to integrate the cycles of action and reflection of doing theology with the frameworks of pragmatist informed social science research. This included 10 Semi structured interviews visual and sensory ethnography, analytical writing, three Performative Scriptural Reasoning sessions and three public interreligious performances My pragmatist epistemological stance and ontology of interconnection resourced my critical use of multiple methods.

APSR provided insights into intrareligious conflicts and the pedagogical functions of Scriptural Reasoning especially its capacity to build skills in negotiating difference. Based on the understanding that Scriptural Reasoning builds peace through repairing polarising discursive habits, I demonstrate that APSR amplifies and disseminates new habits of liberative difference through performance and thus engages a wider audience.

Additionally, my new model, the Pastoral Double Helix, holds potential to resource gender equality in religious peacebuilding.

Acknowledgements

For my daughter Ella Rose and in honour of the memory of my mother Sandra Rose Weinstein Verson.

For my sister and my sisters.

I am privileged and grateful to have had a team of supervisors who have guided me with commitment to my research. Dr. Sariya Cheruvallil-Contractor for helping me grow and understand my positionality as a pragmatist feminist religious researcher.

My growth as a researcher and my understanding of the power and potential of visual social research to produce new knowledge and understanding for peacebuilding was supported by the work of Dr. EJ Milne and a unique approach that pushed me to consider positionality with precision.

Engaging with the sacred is essential for positive religious peacebuilding and for this I am indebted to Dr. Chris Shannahan for supporting me in the journey of becoming a theologian.

This work would not have been possible without the sponsorship of the United Nations Association of Civilizations and their vision and commitment to building peace and understanding. Coventry University and the Centre for Trust, Peace, and Social Relations, The Faith and Peaceful Relations Research Group and the Doctoral College,

I am grateful for the expert guidance and wisdom from Martha Stellmacher, Dr. David Fligg, Rabbi Warren Elf, Rabbi Yehuda Pink, Rabbi Reuven Silverman, Rabbi Debbie Young-Sommers Rabbi Robyn Ashworth-Steen. Insight, advice and support in building bridges with Czechia and translation support from the Institute for Intercultural, Interreligious and Ecumenical Research and Dialogue, at the Saints Cyril and Methodius Faculty of Theology, Peter Gyori, Petr Papoušek Prague Jewish Museum, Jeffrey

Ohrenstein, Memorial Scrolls Trust, Dr. Daniel Soukup, Klara Henzlova, Petra Duchanová, Ludek Stipl, Respect and Tolerance. Thank you to Avraham Tordjman and Coventry Beit Knesset. Thank you for years of feedback as a subject expert Dilwar Hussain, and my proofreader Jessica Aitken.

This project would not have been possible without the extraordinary commitment of all of the people of faith who participated in this research in the UK and in Czechia. You have nurtured my hope and belief that we are all walking together towards peace and understanding. Your understanding of the presence of the sacred and divine in our lives gave me the courage to pitch a tent in which we can dwell together.

Notes on Religious Terminology and Abbreviations

In this thesis, I have endeavoured to define all the terminology from religious traditions within the text itself. Additionally, key Jewish religious texts and concepts are supported by a limited number of reputable online sources noted in the list of references.

There are multiple conventions for the transliteration of Hebrew words into the Roman alphabet. The Hebrew letter chet ח is sometimes indicated with a 'ch' and sometimes indicated with a 'kh', when I am quoting from source, I follow that source's transliteration conventions.

Abbreviations are defined within the dissertation at their first occurrence. Worth noting however are the ones listed below

APSR	Applied Performative Scriptural Reasoning
QIIEL	Qualitative Inquiry in Everyday Life
MST	Memorial Scrolls Trust
MST#67	Torah from the former synagogue in Prerov

Notes on APA 7th Edition

This study uses APA 7th Edition style for referencing with minor adjustments integrated for cross disciplinary conventions in the style of the paper format. Spellings are from the Merriam Webster Dictionary. Where there is a choice available between
British and United States spellings, the British spelling has been chosen.

List of Figures

List of Tables

List of Maps

Legend Theological Reflections

While each reflection is a unique instance, I have included the legend below to assist in contextualising my reflections. These categories are an interfaith adaptation of Graham et al. (2013) methods for theological reflection. Over the course of the thesis each reflection is set off on its own page and marked by a colour coded leaf icon. The leaf represents an outgrowth from *Etz Chaim* (The Tree of Life).

 Theology from the Heart

 Embodied Practice[1]

 Reflections on Communal Practice

 Divrei Torah

[1] This can be considered alongside constructive narrative theology which is interweaving of human experience and sacred traditions into new configurations (Graham et al., 2013, p.49)

SECTION ONE: MAP

Chapter One: Introduction

This research began in May of 2017 and covered a period of major political change as the UK negotiated its relationship with the European Union after the 2016 Brexit referendum. The week before the referendum was marked by the political assassination of MP Jo Cox (Jones, 2019) by a perpetrator the judge deemed to be "committed to advance a cause associated with Nazism" (Cobain & Taylor, 2016, para.2). This research was born from the question of how was it possible that in the 21st Century in the UK a political assassination could take place associated with Nazism?

Tragically, the period of research was also punctuated by three high profile attacks on worshipers at Abrahamic houses of prayer:

Pittsburgh Synagogue Shootings: October 27, 2018

Christchurch Mosque Shootings: March 15, 2019

Colombo Easter Shootings: April 21, 2019

The Pittsburgh and Christchurch shootings represent what Ware calls "a major new innovation on the terrorism stage" the use of social media as a platform for terrorist manifestos meant to justify attacks and inspire copycats (Ware, 2020, p.14). The manifestos that Ware analyses focus on the far right and make explicit links between current violent attacks and histories of European genocide.

> The narrative linking modern whiteness to a European ethnic homeland has long been embedded in the extreme right … American Neo-Nazis, for instance, have adopted Nazi German iconography like swastikas and SS flags…Some attackers

> … date the immigration and race battle to the time of the Crusades, portraying immigrant Muslims as an 'ancient enemy' of Christianity and its European origin. (Ware, 2020, p.6)

This explicit connection between religious violence and the manifestos of the neo-Nazi far right has invigorated my underlying desire to contribute to our understanding of how society failed to learn lessons from World War II.

This research interrogates whether the roots of this 'wider normalisation of racism, anti-immigrant xenophobia, Islamophobia and exclusive racialised nationalism' (Winter, 2016, p.2) is connected to a wider failure in positive peacebuilding after World War II, particularly the process that came to be known as *vergangenheitsbewältigung*, mastering the past.

Religious peace is too often considered an elusive dream (McDowell & Braniff, 2014). I have approached this elusive dream through an ontology of interconnection tracing the problems of religious violence up and down the scale from the micro to the macro. Through the innovation of this research, Applied Performative Scriptural Reasoning, I followed threads of the current eruptions of religious violence backwards through migrating cultural heritage to create new processes for positive religious peacebuilding .

1.1 Context and Significance of the Research

Scriptural Reasoning is a model of transformative interfaith dialogue (IFD)(Abu-Nimer et al. 2007) where people of different faiths gather together to share the study and discussion of sacred texts.

The research upon which this thesis is based, draws Scriptural Reasoning into a dialogue with performance. Scriptural Reasoning was chosen because of its ability to

embrace both the complexity and the simplicity of practice, simultaneously. The instructions of the practice are simple and precise. This simplicity belies a philosophical depth that is too often misunderstood. The simple practice of gathering around sacred texts with other people of faith has been written about by practitioners who have documented their own experience of Scriptural Reasoning from different disciplinary perspectives, however, there is a depth of scholarship which I discuss in Chapter Five.

This research develops Scriptural Reasoning in three innovative ways: locating it within the context of cultural heritage; considering it as a model of contextual theology; and applying performance to engage a larger audience. [2] Its cultural heritage context is a migrating 19th century *Torah* scroll which, in 1942, was sent from a small Jewish community in Moravia,[3] murdered during the Shoah, for safekeeping with the Jewish Museum in Prague.[4] It has since migrated to another Jewish community in the North of England. [5] The use of movable and immovable cultural heritage to situate positive religious peacebuilding in areas where there is no direct religious violence is part of the original contribution to knowledge of this thesis. This type of peacebuilding is conceived as part of the long history of practices designed to come to terms with the past (vergangenheitsbewältigung) and as a new direction in this process which enables the social repair of transgenerational trauma.

---

[2] Movable and immoveable, and tangible and intangible cultural heritage are defined in the 1972 Convention for the Protection of the World's Cultural and National Heritage and the 2003 Convention for the Safeguarding of Intangible Cultural Heritage.

[3] Amit et al.'s (2002) understanding of the complexity of 'community' informs my approach to this term.

[4] Shoah is Hebrew for catastrophe. See Appendix 1 for discussion on difference from 'Holocaust'.

[5] I intentionally vary geographical names of the UK field site to mitigate impact of my insider status which I discuss later in this chapter.

The thesis develops a unique contribution to knowledge and understanding by investigating vergangenheitsbewältigung through Scriptural Reasoning and contextual theology. Contextual theology is a broad term to describe methodological approaches to theology where the lived reality of the faithful comes into dialogue with inherited tradition, and the lived experience is valued as both revelatory and sacred (Bevans, 2002; Pears, 2010). This research works primarily with the praxis model of contextual theology (Bevans, 2002; Pears, 2010) which explicitly connects human experience, theological reflection, and social action. Applying performance to the practice of Scriptural Reasoning moves it, a small-scale interreligious peacebuilding encounter, into the public realm. It is this movement into the public realm through applying performance that creates possibilities for exponential growth of positive peace.

The performance of Scriptural Reasoning as peacebuilding is conceived through the framework of micropolitical interventions supported by an ontology of interconnection. Political theorist, W. E. Connolly, describes a form of political action typified by small actions which Stephenson and Zanotti (2017) apply to arts and peacebuilding to create a theoretical framework to support the impact of the arts:

> This perspective suggests that political action should not be regarded as an all-or nothing transformative experiment, but instead as an ever-evolving potential that may or may not conduce (and often unexpectedly when it does so) to broad-scale change. Those engaged in efforts to secure social shifts … should therefore be prepared to launch multiple initiatives and to trace their impacts and consequences as best they can as they do … They should be prepared and willing to take actions in the evolving contexts they confront, aware that such steps are needed, but

without illusions that any single effort will yield systemic change (Stephenson and Zanotti, 2017, p. 341).

This framework enables theoretical bridges to be built between religious actors and state and non/state actors.[6] Micropolitical interventions conceptualise impacts of arts and IFD on positive religious peacebuilding, a point that I discuss in Chapter Six. This approach fuses the pragmatist epistemology and ontology of interconnection, which I introduce in Chapter Four. Taken together, these respond to Connolly's suggestion that "you adopt a problem orientation and trace each emerging problem up and down the scale of the micro, the macro and the planetary as the issue requires" (2013, p. 403).

My thesis produces new knowledge and understanding of positive religious peacebuilding situated in specific cultural and historical contexts. This is done by investigating the possibilities of localised peacebuilding interventions to impact on global violence through a framework of positive religious peacebuilding. I propose a research supported agenda for best practice in religious peacebuilding outside of conflict zones supported by performance, contextual theology, peacebuilding, and political theory.

1.1.1 Boundaries

This research is grounded in the urgent need to consider structural and cultural religious violence outside of conflict zones in order to develop new knowledge and understanding regarding the global rise of religiously framed violence. The study foregrounds a tight focus on lived experience of religious cultural heritage to develop a new process of religious peacebuilding. This tight focus and the clear boundary defined by participants'

[6] See Shank, and Schirch (2008) for an exploration of strategic arts based peacebuilding

relationship to their cultural heritage are designed reflexively to enable a replicable process with equally clear contexts and boundaries.

Scriptural Reasoning, which I introduce more fully in Chapter Five, constitutes a crossroads. The practice began as an interfaith encounter between the three Abrahamic religions and was developed for members of these faiths. It was based on the presupposition that these religions each have a single foundational sacred text. By applying performance, my intention was to develop new knowledge and understanding to enable greater inclusivity in Scriptural Reasoning through a tight focus on context. Centred on a Torah scroll in the UK from a Moravian Synagogue which is now a Church, the study is ostensibly limited to a Jewish and Christian encounter. The clear boundaries of the case study will demonstrate the advantages of this choice which creates new knowledge to support further studies, grounded in context and inclusive of other participants.

The tight focus on context facilitated a breadth of religious dialogue as well as a critical inclusion of Jewish and Christian plurality. In some cases, participants noted this plurality, in other cases, ecumenical diversity was implicit. Lambkin's important critique of Kepnes' "remarkable disregard for the internal diversity and historical fluidity of Judaism, Christianity and Islam" (2010, p.43) highlights a problem throughout the IFD field which has been noted as a critical absence (Abu-Nimer et al. 2007, Puoskari & Rossi 2019). I will suggest that the contextualised approach that I have termed Applied Performative Scriptural Reasoning (APSR) offers new processes for engaging religious plurality in a field that is authentic, boundaried, and replicable.

I do not engage formally with literature on human geography, migration, or diaspora studies in the interests of clarity and focus. Additionally, my engagement with

heritage studies, memory studies, and Holocaust Studies is intentionally limited. These are pragmatic judgements made in the interest of clarity and depth in the disciplines with which I do engage.

1.2 Aim, Objectives, and Research Questions

The aim of this research is to explore the potential for building religious peace through the public performance of Scriptural Reasoning. How the successes of the intimate experience of Scriptural Reasoning in a tent of meeting can contribute to "on the ground conflict reduction" is a central question in the field (Ochs, 2020, p.2).[7] This thesis investigates one new and innovative approach: applying performance.

In order to develop new knowledge and understanding regarding how applying performance to Scriptural Reasoning builds religious peace, I formed research objectives that broke down the constituent parts. I worked to define peace and its opposite, understand the barriers to peace in the research context, and delineate the possibilities of the arts as a means of religious peacebuilding. Of course, as a pragmatist, I also needed to see if applying performance to Scriptural Reasoning worked as a means of peacebuilding. My three research objectives captured the essence of this pursuit of knowledge:

1. To understand the potential of Scriptural Reasoning as a means of building interreligious peace

[7] Kepnes elaborates on the consensus understanding of the tent of meeting as a third space "set apart from the formal confines of individual religious and academic institutions … a marginal and transitional sacred space where institutional restraints are temporarily relaxed and experimental forms … can be developed" (2006 371-2).

2. To examine the extent to which interreligious performances are able to engage with religious networks in the European context
3. To map participant and audience reception and response to interreligious performances.

It is in light of these research objectives that I considered how I was going to build this knowledge and understanding. How was I going to approach religion and the sacred? How was I going to speak to an audience that included the religious and the secular? How would I know if this was going to work? I delved into the intricacies of religious peace through the framework of contextual theology and was helped along the way by theologies of religious peacebuilding developed by Volf (see for example 1996, 2000, 2002, 2006). As discussed in Chapter Four, and drawing upon Brinkmann (2012), Peirce (1905, 1929) and Dewey (1896), I situated myself as a pragmatist in order to draw on oppositional paradigms of affect and interpretation assisted by models of interconnection from political theory. All of these were distilled into the four research questions listed below which structured my inquiry:

1. What are the implicit and explicit barriers to religious relationships in the European context?
2. How can applying performance to Scriptural Reasoning support the development of religious peacebuilding and interreligious contextual theology?
3. To what extent does interreligious performance affect participants and audience members and be used to build harmony between faiths?
4. What contribution can praxis and assemblage-based methodologies make to crossdisciplinary research?

1.3 Genesis of the Research

My positionality as a researcher is informed by my work in the arts and social action, my identity as a migrant mother and my religious practice. My work over twenty years as a live artist, writer, and cultural activist, has included spoken word poetry, devising, directing, puppetry, performing and playwriting. My solo performances have ranged from durational performative installations to one-woman comedy and have been marked by a unique voice and vision of the role and responsibility the artist plays in contemporary society. For nine years, I served as the Artistic Director of Migrant Artists Mutual Aid, a cross-national group of asylum-seeking women, men, migrant mothers and British mothers who work together to fight deportations, campaign for migration justice and support members of the group who are in the asylum system.

This work is underpinned by five years of developing performances and programming with our multinational and multi religious choir at the International Slavery Museum. More than twice a year for five years, I spoke to audience members who had journeyed to the museum about the emotions that the choir performances invoked. I came to understand the power of performance to enable something different, something more politically powerful than shame or guilt. I began this work seeking to understand this process as rigorous, intentional, and replicable.

I come to this research as a religious actor. I am a member of a small progressive synagogue in the North of England where I assist with youth education, prayer leading, and community governance. I was raised in a typical ‘Reform’ Jewish home, a second

generation 'American'.[8] I received a basic education in Hebrew, observed the major Jewish holidays, was sent to Jewish Summer Camp, and celebrated the Jewish coming of age ceremony at 13 (the *bat mitzvah*). My father's parents were part of the mass Jewish migration from Russia in the first part of the 20th Century. My mother's grandparents were part of the Jewish migration from Central Europe at the end of the 19th Century.

The death of my mother when I was 26 gave me a greater appreciation of the Jewish mourning practices and the importance of maintaining Jewish communities that support Jewish grieving. In Chapter Two, I will introduce the concept of *minyan,* the requirement of a minimum of ten for a religious assembly. The genesis of my understanding of Jewish plurality can be traced to 7 a.m. prayers for thirty days after my mother's death. This time crafted my understanding of Jewish identity as constituted through supporting plural religious practice with a functional bias to supporting the bereaved in prayer. There are wide ranging implications for this construction of Jewish identity which I investigate in this research.

It was only on migrating to the UK, to a community on the periphery of the Jewish world, with a declining population, that I developed a stronger commitment to Jewish communal life. My choice of Qualitative Inquiry in Everyday Life (QIIEL) as a methodological approach is informed by my insider position in the Jewish community. I chose this model because it enabled me to establish a healthy boundary between my research and my personal life. The approach crafts a balance of privacy and humility addressing weak points in autoethnography (Holt, 2003; Coffey, 1999; Bleiker, 2019),

[8] The World Union for Progressive Judaism (WUPJ), established in London in 1926, is the international network of the Reform, Liberal, Progressive and Reconstructionist movements, serving 1,200 congregations with 1.8 million members in more than 50 countries* (WUPJ 2020).

mitigating the risks of the insider researcher (Green, 2014), and situating my work on what is conceptualised as a continuum between insider and outsider (Breen, 2007). My impulse towards privacy is influenced by this tension and a desire not to detract from the focus of the research.

1.4 Key Concepts

This thesis draws on a variety of concepts which, in the interests of clarity, it is important to define. In this thesis ***theology*** is defined as an activity that produces the main functionalities needed for the communal practice of a religion through engagement with faith, sacred texts, and cannons of religious literature. These functionalities include, but are not limited to, writing, sermons, liturgies, and discourses needed for religious law and institutional governance (Bevans, 2002; Green, 2009; Pears, 2009; Graham et al., 2013).

Theology in this thesis is grounded in the practices and discourses of contextual theology generally and the pastoral cycle/spiral specifically. The ***pastoral cycle*** is a model for praxis based theology rooted in context. Theology is conceptualised in cyclical formations that link the experience of the world to social action. The pastoral cycle has roots in liberation pedagogy (Freire, 1971), the hermeneutic circle (Segundo, 1977), and in the 'see, judge, act' practice of early 20th century Catholic social movements and the work of Joseph Cardijn (Bevans, 1994, p.77). It is generally considered to be constituted in four phases: experience, analysis, theological reflection, and social action. Further to this, the Pastoral Spiral explicitly understands that the completion of one cycle leads to the beginning of another.

Bevans (2002) considers the Pastoral Spiral as a praxis model of contextual theology. Praxis is used in the social sciences to refer to practice combined with theory grounded in the Marxism of the Frankfurt School philosophers, including Adorno,

Habermas and Horkheimer (Bevans, 2002, p.71). Paulo Freire, from the perspective of emancipatory education and pedagogy, defines praxis as action with reflection (1971). The field of contextual theology considers praxis as faith combined with reflection and action (Bevans, 2002).

One of the key tools used in this research to craft cross disciplinary discourse in religious peacebuilding is ***dual praxis***. Situating performance and religion within the research contexts of peacebuilding requires what Wood (2015) deems to be a "multifaceted approach, drawing on insights from psychology, anthropology, neuroscience, education, economics, cultural theory, social criticism, aesthetics, cultural policy, and the various art forms themselves" (2015, p.2). To do this, the non-binary practices of Scriptural Reasoning that I discuss in depth in Chapter Five are embedded into all aspects of the research. This responds to the call for "research about the arts in relation to conflict and peace needs to take into account the unique characteristics of the arts in the context of dual praxis: creative-aesthetic and socio-political" (Wood, 2015, p.2).

This research works to build shared vocabularies and methods between the arts and peacebuilding. I do this through the glossary in the appendix, the use of footnotes, and moderating my use of discipline specific language in favour of simple and direct terms. In relation to this, the ontological and epistemological differences between international relations, religion, and the arts cannot be underestimated. I have worked to design research that not only builds ***positive religious peace*** outside of conflict zones, but also addresses paradigmatic conflicts as described below by Denzin, which mirror existing tensions between the arts and peacebuilding that Wood noted above:

> two warring paradigm camps, the postpositivists [sic] (QUANS) and the constuctivists (QUALS); the differences between them could not be erased. Different rules of evidence for each camp had to be constructed. Battles soon broke out in the constructivist camp, in the form of border disputes between advocates of feminism, poststructuralism, critical race, critical pedagogy, and critical theory. (Denzin, 2010, p.421).

This research works to address the different rules of 'evidence' in International Relations, the arts, religion and peacebuilding without judgement.

This research works explicitly with performance forms which have been considered interrites (see Moyaert, 2019b; Cheetham, 2017). I use the term ***performance*** broadly to include these forms as well as theatre, performing arts, ritual, music, and social interaction. Like Schechner (2017) and Zarrilli, I "embrace performance at its widest limits" (1986, p.375). Wood's use of the term, 'Arts' (2015) includes the fine and performing arts. I consider both the Arts as referred to in peacebuilding and the arts as commonly understood to include performance and thus would broadly include the performance of rituals. This study is mindful of identity as performative, drawing on Butler's conceptions of gender as performative (2011) – something that emerges into the social from the action of an individual. The history of performance studies, where the scholarly study of performance is located, has been marked by close collaborations with anthropology (Turner, 1982; Turner & Schechner,1988) as a means to consider the creation of culture.

One of the key contributions of this research to the field of interreligious studies is the design and development of a model which applied performance to Scriptural Reasoning to create public facing events. I coined the term Applied Performative

Scriptural Reasoning (APSR) to describe this model. This research studied how APSR played out in real time seeking to understand the potential for religious peacebuilding of this new interdisciplinary approach to Scriptural Reasoning. As a pragmatist researcher, I embedded a multimethod approach in a three phase process which used performance practices and social science research methods to create public religious peacebuilding events.

My unique positionality as a religious actor supported specific definitions of Jewish identity used in this thesis. Historically, *halacha* (Jewish Law) assigns Jewish status to the child of a Jewish mother. Jewish status assigned by the State of Israel is contested, but operationally the child or grandchild of a Jew is recognised by the state. This study situates Jewish identity in a post-Holocaust theological understanding where Jewish status is religious and not racial. This position is developed in opposition to racialised notions of citizenship which are linked to ethnonationalism.[9]

Over the course of this research I trace the interconnections between the case study and broader discourses of religious peacebuilding. I draw on Galtung's (1990) understanding of positive peace as the absence not only of direct violence, but also of structural and cultural violence. Cultural violence makes direct and structural violence "feel right – or at least not wrong" (Galtung, 1990, p.291). My framing of positive religious peace in this research echoes a discursive move by Galtung to define elusive concepts by looking at their opposite:

---

[9] Brawer and Romain's (2019) overview of the issue in the *Jewish Chronicle* situates the pertinence of this in current Jewish life. See also Christie, N. (2017) for a discussion of the current tensions regarding patrilineal descent.

> One place to start would be to clarify 'cultural violence' by searching for its negation. If the opposite of violence is peace … then the opposite of cultural violence would be 'cultural peace', meaning aspects of a culture that serve to justify and legitimize direct peace and structural peace (Galtung, 1990, p.291).

I draw on the *Ecology of Violent Extremism* (EVE) (Schirch, 2018) to assist in mapping the opposite of positive religious peace. This is a model based on complexity which maps the relationship between contexts of cultural and structural violence and the direct violence of terrorism.[10]

This framing of the opposite of positive religious peace further enables memory and identity to be conceptualised as locations for peacebuilding. Over the course of this thesis I map instances of competitive memory. According to Rothberg (2011) competitive memory "has dominated many popular and scholarly approaches to public remembrance. According to this understanding, memories crowd each other out of public sphere—for example, too much emphasis on the Holocaust is said to marginalize other traumas" (2011, p. 523). Rothberg's theory of multi-directional memory as an alternative to competitive memory supports the understanding of how APSR functions as positive religious peacebuilding.

---

[10] Johnstone and Sampson's (1995) seminal work pointed to identity as a driver for conflict post Cold War. Chapter Six provides an overview of key theoretical works in religious peacebuilding, covering both the negative formations of religious violence, such as Huntington's *Clash of Civilisations* (1997), and positive formulations for peace, such as Appleby's (1999) *Ambivalence of the Sacred*.

1.5 Epistemological and Methodological Framework and Methods

Pragmatism has enabled me to craft a dissertation where new knowledge and understanding of religious peacebuilding can travel between the disciplines of international relations, contextual theology and performing arts. In doing so, I rely regularly on certain metaphors in my writing. Metaphors of maps and mapping are used to enable a discussion of changes that have occurred in participants over the course of the specific time spans of the research.[11] These are considered as movements between positions on a map or waypoints. Also, I periodically draw on literature from the new mobilities paradigm (Sheller & Urry, 2006; Bunnell, 2016) in order to frame the migrations that are part of this research.

An ontology of interconnection is the world view of my research. This ontology encompasses a pragmatist approach to complexity, systems and ecological theory which, in turn, accepts that there is a blurred boundary between scientific and human knowing (Brinkmann, 2012, p.38; Dewey 1896; see also Atkinson et al. 2007; Urry, 2005). The combination of pragmatism and complexity as articulated through the term interconnection has enabled me to bridge the secular and the sacred. Interconnection translates fluidly to the practice of contextual theology which stresses the interconnection of the lived experience of religion and faith with religious sacred traditions and practices. My research design is based on the praxis model, making the interconnection between experience, religious faith, and social action explicit.

[11] See Clarke (2003) and Brinkmann (2014) for a discussion of situational maps

I owe a great intellectual debt to Brinkmann and his model of QIIEL. The model was fundamentally essential in understanding and reconciling the breadth and depth of data (what he terms research materials) that emerged from APSR in practice.

Equally, Gillian Rose has been a source of inspiration as I embedded visual methods in my research design. Central to this research are first-hand accounts of religious and sacred experiences. Rose's work in visual methods (2010, 2014a, 2014b, 2016) has enabled me to develop nuanced and complex approaches to the sacred. This has been greatly supported by Sarah Pink's work on sensory ethnography (2015). Roland Bleiker's scholarship has provided a robust theoretical grounding for my conceptualisations of the potential impact of APSR on world politics (2009, 2018)

The performance processes central to this research are at risk of becoming theoretically taken for granted. I have approached this work through a long preparation in social action and the performing arts. Thus, the practices and theories of performance are in my bones (St. Pierre, 2012). This has given me a baseline confidence to move the process of Scriptural Reasoning into the public square. I have worked hard to reflect on my instinctual skill set as a performer in order to ensure that APSR has the potential to be replicable in other contexts.

1.6 Overview of Thesis Structure

This thesis is divided into three sections or steps that are based on the praxis model of doing theology. While Bevans (2002) and Green (2009) both acknowledge the spiral of the praxis model as a continuous process which is not necessarily linear and can be entered at any point, they both nevertheless assign a first step which is the experience of the world as a person of faith. Experience is presented in this thesis through mapping the context of this research. The first section of this thesis, 'Map', defines the physical and

cultural sites of this research and presents a methodology chapter as a form of legend for this map.[12]

The second step in the praxis model (Bevans, 2002) is to develop a theory based equally on an analysis of one's actions and the particular situation and theological reflection (2002, p.76). In this thesis, this section is called 'Engage'. I engage with the literature as a form of analysis and present my engagement with the field sites and my analysis of this engagement. I engage with theological reflection (Graham et al., 2013) through writing and Scriptural Reasoning.

The third step of the praxis model is 'Action'. This section of the thesis is called 'Emerge'. It conceives action in space and time, looking at how APSR emerged into the public realm as an action in response to experience, analysis, and theological reflection. This emergence is constituted both spatially as a performance and temporally through coalescing into coherence the new knowledge and understanding of this research.

Table 1

Relationship Between Thesis Structure and Contextual Theology Models

Section	Pastoral Spiral
Map	Experience
Engage	Explore
	Reflect
Emerge	Respond

Note: The Pastoral Spiral uses Green's (2009) Doing Theology nomenclature which encompasses Bevans' (2002)Praxis model.

[12] In the way that a map legend enables the reader to make sense of the information presented.

1.6.1 Map

Map is made up of four chapters, of which this is the first. Following this introduction, Chapter Two is the first of two contextual chapters. It discusses the Jewish religious practice and history that is necessary to understand the broader fieldwork and data in the thesis. I begin with a critical introduction to the history of Jewish religious plurality before introducing basic concepts in Jewish prayer ritual and liturgy. I then move on to critically introducing key issues around gender in Judaism that are relevant to religious peacebuilding. I reflect on the complex role that music has played in Jewish religious practice and the specific nature of the practice of Judaism in a key region for the fieldwork, Moravia. I conclude by introducing the Czech scrolls, which provide the contextual hub of cultural heritage that was used for this study.

Chapter Three maps the regional-geographical context for the study. I define the relationship between the field sites in the North of England and in Moravia through the lens of transnational human geography. The relationship is first conceived as a long-distance network, performed through the migration of the Czech scrolls, and in this chapter, I present a critical history of the sites of origin of the scroll. This includes the history of the European empires which shaped religion and identity in the region and use frameworks of regional identity (Chromý et al., 2009, Chromý & Semian, 2014) as a lens to explore the relationship between positive religious peace and identity.

Following this, I proceed to animate the transnational network linking the scrolls to the North of England and mapping the levels of identity in their place of origin to parallel aspects of small provincial Anglo Jewish communities. I conclude with a brief overview of key issues in small Anglo Jewish communities that are critical to understanding the religious peacebuilding that this study engages in.

The Map section of this dissertation culminates in a substantial chapter which is designed to enable readers to navigate through the worldview, theological model and methodological frameworks which undergird this thesis. While this introductory chapter has given an overview of key concepts, in Chapter Four, I situate the reader in the worldview of pragmatism. Pragmatism establishes a foundation for an ontology of interconnection which informs dual praxis methodology in contextual theology and QIIEL. This chapter takes care to set out my approach to data collection whereby I draw on literature from multi-modal social research and the new mobilities paradigm to situate my choice of methods (Pink et al., 2010; Pink, 2015; Rose, 2014a, 2016; Sheller & Urry, 2006).

The second half of Chapter Four focuses on experiencing research and covers the practicalities and logistics of fieldwork. The materials collected during fieldwork are then presented and my abductive analysis model of equalisation is presented in detail. This chapter concludes with a discussion of research ethics relevant to the research.

1.6.2 Engage

The second step of praxis model of contextual theology is considered a reflective step by Bevans (2002, p.76). This section brings together two of Green's steps in the doing theology spiral explore and reflect (2009). Inherent in this phase is an analysis of conditions that impact on the experience. This section starts with reviews of the literature of Scriptural Reasoning, performance, and religious peacebuilding. The second part of this section presents research materials related to barriers to religious peace.

Chapter Five introduces the history, practice, and philosophical foundations of Scriptural Reasoning. This chapter considers how Scriptural Reasoning enables participants to engage in learning, and what type of learning this is. The discourses which

frame Scriptural Reasoning as peacebuilding are reviewed and engaged with from the perspective of the dual praxis model. I conclude by looking at the intersections between Scriptural Reasoning and performance that enable a movement from the semiprivate tent of meeting to the public square.

Chapter Six introduces the reader in greater depth to the performance discourses that I have engaged with in this research. I discuss key literature at the intersection of theatre, performance, and peacebuilding. This chapter builds essential discursive bridges and considers tensions between feeling and interpretation. Key theoretical discourses of applied performance are identified and I introduce concepts that are central to my analysis and understanding of APSR: group creativity, musical remembrance, and multimodality. I conclude the chapter with the introduction of a 'palimpsest' approach to performance.

Chapter Seven reviews literature which supports an ecological approach to religious peacebuilding. This chapter engages in the peacebuilding literature through the worldviews set out in Chapter Four and goes into greater depth on key concepts: positive peace, structural and cultural violence. The religious peacebuilding of this study is situated within literature on ecological models for peacebuilding and concepts of micropolitical interventions. Essential literature on the role of gender and identity in religious peace is brought in to support themes on the relationship between identity, memory, and positive peace.

The second part of *Engage* is the first of three chapters that present the research materials (data) and analysis. Brinkmann conceives of this as "analytical writing" (2012, p.13). Chapter Eight presents the research materials through the dual praxis approach of analytical writing with everyday life materials (Brinkmann, 2012, p.179) supported by visual research methods. The presentation of the research themes relies on theological

reflection and the use of visual data, interviews, and observations to explore barriers to positive religious peace in the field sites.

Chapter Nine considers what Scriptural Reasoning enables people to do by looking closely at APSR sessions in the UK. I consider the use of social science research methods to collect texts for APSR and the relationship between these texts and the processes of QIIEL. Through the analysis of video materials created during fieldwork, I observe group creativity and emergence. I consider the different motivators that individuals experience to participate in both Scriptural Reasoning and APSR and obstacles faced in my field work. Writing as theological reflection infuses the chapter via 'moments' which illustrate the potential for APSR to map complex relationships in grassroots religious communities.

1.6.3 Emerge

The final section of this thesis focuses on the action stage of the praxis model and is called: Emerge. Chapter Ten centres of the research materials gathered through the public performance and builds a case for contextual theology as religious peacebuilding drawing on the work of Miroslav Volf. This chapter highlights an original contribution to knowledge that emerged from this research: the pastoral double helix. The double helix conceptualises how individual theology co-emerges with group theology through APSR. The double helix is an innovation which paves the ways for discussions regarding marginalised researchers doing insider research in minority social groups. In Chapter Ten, I present two moments which emerged from individual theological reflection. I

conclude with a discussion of the final public events in Czechia and an analysis of these events as religious peacebuilding through Volf's analytical lens.[13]

The conclusion of this thesis brings together the themes of this research and presents them clearly in order to set the stage for the next turn of the double helix. APSR has been designed to be replicable and the concluding chapter points towards further case studies.

1.7 Theological Reflections

Theological reflection is a process of interpretation, making meaning of faith in conversation with Religion. Religion with an uppercase 'R' is the diverse body of sacred scriptures, liturgies, ritual, communal structures, and cultural practices that define organised faith groups that are part of this study.

Theological reflection is productive. It creates writings, performances, and actions. Theological reflection is ephemeral. It requires *kavanah* (spiritual intentionality) in focusing on one's relationship with the divine presence.

I use Denzin's concept of instances to integrate theological reflection into this dissertation. Each theological reflection is a unique instance and "every instance is unique and has its own logic" (Denzin, 2019, p.723).

> Most importantly, the method of instances, the universal singular, the single case, provide the basis for ethnodramatic-theatrical performances in the public sphere. They dramatize concrete instances of social injustice, connecting the personal to the public. They focus a spotlight on moral concerns, on power, ethics, and action.

---

[13] Czech Republic is abbreviated as CZ or shorted to Czechia. https://publications.europa.eu/code/en/en-370100.htm

> Each instance inspires acts of activism (Denzin, 2019, p.723; see also Madison & Soyini, 2010).

Rather than dramatising injustice, the seven theological reflections in this dissertation spotlight moral concerns, dramatise my encounters with the sacred, and capture conversations between lived faith and religious tradition.

1.8 Metaphors: Layers, Weaving, Waves, and Mastery

Threaded through this thesis is a critical engagement with the relationship between coming to terms with histories of violent genocides and building positive religious peace. I mobilise new theological metaphors to develop new forms of repair. This choice sits within a long history of theological reflection where metaphors are considered to "bring together diverse elements into new configurations that in turn enable reality to be perceived in new ways" (Graham et al., 2013, p. 50). The central metaphors used in this thesis bring together new ways to experience history. This sections sets the context for the metaphor of palimpsest performance by looking at the 'mastery' of the past (vergangenheitsbewältigung*)* in post Second World War German discourse.

Vergangenheitsbewältigung is a term originally specific to the West German context that broadly describes the post Second World War public process that began after political de-Nazification (McCarthy, 2002; Muller, 2015). Vergangenheitsbewältigung translates as mastering the past, but Adorno "regarded the phrase as nothing more than a slogan or catchphrase that suggested one thing but meant another" (Boos, 2015, p.197). Adorno also rejects the concept of:

> 'working through the past' (Aufarbeitung der Vergangenheit) as one that is tendentious and dangerously misleading. It is certainly less contentious than the term 'mastering the past' (Vergangenheitsbewältigung), which in the public

> parlance of the 1950s connoted— and concealed— just another, different form of violence (Boos, 2015, p.197).

Boos (2015) suggests that Adorno preferred the Freudian concept of *durcharbeiten* (working upon) the past with critical reflection (Boos, 2015, p.198). Practically, however, vergangenheitsbewältigung became the dominant term to describe the public and political process that took place in West Germany.

Vergangenheitsbewältigung disrupted what Gilroy describes as a post war melancholia:

> the German people's melancholic reactions to the death of Hitler and to fathom the post war demand that they face and work through the larger evil of which their love for him had been part. Faced with a sudden and radical loss of its moral legitimacy, the German nation warded off a collective process of mourning for what they had loved and lost by means of a depressed reaction that inhibited any capacity for responsible reconstructive practice. The nation's accumulated guilt had been projected narrowly onto its fallen leader and his immediate accomplices. Bolstered by denial of the destructiveness and wickedness of Germany's war aims, that guilt intervened to block and defer the country's comprehension of its history. The ability to recall whole segments of the national past faded away, leaving destructive blank spaces in individual autobiographies and creating patterns of intergenerational complicity and conflict that contributed to a culture of alienation from and indifference not only to the past but to anything that entails responsibility (Gilroy, 2004, p.88).

The melancholia was interrupted by a public process. Vergangenheitsbewältigung explicitly intervened in the German public sphere in what Meier (2001, pp.46−7) called

'waves' as the incidents of attention to the past occurred in clusters and were often "followed by times of relative silence" (Nugent, 2014, p.249). Grossman calls these eruptions of the past into the present "Holocaust moments" (2000, pp.89-90). I will briefly consider one of these Holocaust moments in order to consider a critical approach to vergangenheitsbewältigung that is relevant to the pragmatically informed religious peacebuilding of this research.

1.9 Historians' Debate

Vergangenheitsbewältigung was a political process, a cultural process and a collective soul searching performed in the public sphere through the media (Boos 2014). Public philosophers and historians had a mass audience through radio, television, and print. Additionally, there was a counter public sphere according to Boos (2014) which was a critical platform in the 1950s and 1960s for the voices of exiled Jewish intellectuals such as Hannah Arendt, Paul Celan and Theodor Adorno, to reach the German public.

As a pragmatist, the current rise of the far right in Europe (Hainsworth, 2008; Lucassen & Lubbers, 2012) is an indication that the approaches to history that were publicly and loudly fought over, during the dispute were not resolved. There was no winner. From the perspective of the left-liberal historians, the conservative historians were engaging in historic revisionist project which minimised the singularity of the Nazi genocide:

> Historikerstreit, or historians' debate, of the mid-1980s, which … Ernst Nolte, Michael Stürmer, Andreas Hillgruber, and other professional historians undertook to reinterpret the events of the Nazi period in ways that reduced their singularity and enormity, for instance, by comparing the Final Solution to other mass

> atrocities of the twentieth century, from the massacres of the Armenians by the Turks to the Stalinist purges of the 1930s (McCarthy, 1992, p.625).

Leftist historians, such as Habermas, were committed to a type of secular universalism grounded in their own experience of growing up in Nazi Germany

> I once asked Habermas in a public forum what was the most difficult aspect of his philosophy to defend. He didn't hesitate to answer: quasitranscendentalism. And when I then asked why he thought that he had to defend it - not an unusual question from a pragmatist vantage point - his answer was straightforward: [T]he Holocaust. This, he wanted to make clear, was not to be interpreted as a psychological motive. It is imperative that we have some sort of intellectual ground, even if only a quasi-transcendental one, in order to counter irrationalism and the moral barbarism that follows in its wake. According to Bernstein, Habermas fears 'irrationalism' [in] whatever guise it takes - whether ugly fascist forms, disguised neoconservative variations, or the playful antics of those who seek to domesticate Nietzsche.(Aboulafia, 2002, p.5)

Habermas's dilemma is a central philosophical concern of this research, something that I approach with nuance and trepidation. According to Jackson "The vitriolic and aggressive tone of the debate's antagonists frequently exceeded the boundaries of academic discourse with the participants confronting issues which questioned their respective identities" (Jackson, n.d., p.3). The historians' debate was a toxic mix of Holocaust denial from Nolte and political motivations from Stürmer who was an advisor to the Chancellor Helmut Kohl. It involved an over simplification of Conservative versus left liberal especially when considering the lived experience from Hillgruber.

Hillgruber, who was part of a generation of *Heimatvertriebene* (Ethnic Germans expelled from Central Europe), and was himself a soldier in the Weimacht army on the Eastern Front. From the perspective of a qualitative researcher, the writings of Hillgruber are an expression of his positionality in the post-war German narratives

> If the historian gazes on the winter catastrophe of 1944-45, only one position is possible ... he must identify himself with the concrete fate of the German population in the East and with the desperate and sacrificial exertions of the German Army of the East and the German Baltic navy, which sought to defend the population from the orgy of revenge of the Red Army, the mass rapine, the arbitrary killing, and the compulsory deportations (Mair, 1988, p.21).

For Habermas, this identification is impossible. For the purpose of this thesis the conflict between Hillgruber and Habermas is fruitful to consider the need for triadic reasoning. Hillgruber in locating his own particularity of experience comes into conflict with Habermas's Cartesian universalism. Hillgruber experienced a terror in the 'winter catastrophe' and for Habermas the Holocaust was the ultimate evil and no identification with perpetrators was imaginable.

The innovation of Scriptural Reasoning is that the sacred texts, the authority is on the table, this disallows the type of toxic, violent historic revisionism while opening space for the experience of human suffering that is particular and the need for identities based on justice.

Friedlander suggests that while "at the individual level, a redemptive closure (comforting and healing in effect), desirable as it would be, seems largely impossible" (1992, p.54). This impossibility is the starting point for APSR. APSR enacts the creative

tension between mastering the past and performing the past as palimpsest. Where mastering the past is a binary construct, performing the past as a palimpsest is non-binary.

The following reflection begins with an image of the pond in the forest at Auschwitz. A visual metaphor for interdependent ecological layers of positive religious peacebuilding enacted in this research. The trees reflected in the pond are a reminder of the beauty, complexity and necessity of theological reflection. Each theological reflection is a leaf on the Tree of Life (*Etz Chaim*). The roots of the Tree of Life stretch downwards into layers of water and soil.

Reflection: Vergangenheitsbewältigung

Figure 1

Auschwitz II-Birkenau - Death Camp - Pond Where Ashes of Gassed Victims Are Buried - Near Crematorium IV - Oswiecim, Polan

-SA 2.0 *d*

Note: Photo by Adam Jones, Ph.D./Global Photo Archive/Flickr

CC-BY-SA 2.0

The ashes from the ovens of Auschwitz were used as fertilizer in the farms, dumped into ponds, and into the River Sola

Any attempt to come to terms with the past has as a starting point

The chemical composition of European topsoil has been changed

And the oceans of the world

Are a hallowed and sacred burial ground.

Chapter Two: Contextualising Judaism

This chapter contextualises Judaism as a religious practice in order to establish foundations for understanding its wide-ranging implications for the religious peacebuilding that this research engages in. The thesis connects two sites, one in Czechia and the other in England, which are linked through migrating cultural heritage –MST#67 – a Torah scroll written in the Olomouc Region, in what was then called Moravia, in 1822, now cared for by a Liverpool Jewish congregation.[14] In doing so, this research locates an authentic source through which to investigate barriers to positive religious peacebuilding that are sited within failures in coming to terms with the past, in particular, those involving historic unresolved intrareligious conflicts that impact on current peace and reconciliation work.

In this chapter, I map a reflexive dialogue on Jewish practice. I engage with my internal library developed from a Jewish education in the American Reform tradition, current practice in the British tradition, and research and scholarship – both historic and contemporary. The dialogue that takes place when reflecting on my own knowledge and understanding mirrors conflicts embedded in European Judaism, embodied by the migrating Torah, and enacted daily at hotspots of religious conflict.

The following section provides an overview of the history and debates related to the question: 'Who is a Jew?' This leads on to a brief overview of the religious practices of Judaism. I then consider the origins of plurality within European Judaism by mapping

[14] MST# is the naming convention used by The Memorial Scrolls Trust (2018).

the emergence of Jewish denominations in the area of Yiddish civilisation known as '*Ashkenaz'*, before concluding with a discussion of the Czech scrolls and Jewish material culture that will be at the centre of this research. [15]

2.1 Who is a Jew?

The definition of the term 'Jewish' is the subject of both current and historical debates (Meyer, 1972; Neusner, 2003; Khazzoom, 2003). The discussion in this thesis, however, is arguably a relatively modern phenomenon as "Judaism in the Middle Ages had only occasional reason to grapple with status law" (Levy, 2017).[16] Prior to emancipation in 1848 in the Austro Hungarian Empire, Jews were a self governing and semiautonomous nation (Kriwaczek, 2005) but subsequently citizenship rights resulted in more personal freedom regarding religious observance, assimilation, and intermarriage (See Avineri, 2017 for an in depth discussion).

The importance of defining 'who is a Jew' is historically tied to a requirement for a *minyan* (congregation of ten adult Jews necessary to hold public worship). The question cannot be separated from religious practice; thus, bringing the debate into the daily life of Jewish communities around the world. After the Second World War, the answer to this question became even more pressing as Jewish status gave, and still gives, access to communal resources, possible emigration to the State of Israel, attendance at Jewish Schools, and access to religious burials and marriages.

I focus on three discourses around Jewish identity which I suggest have the greatest influence on the research context. The first is the religious discourse that

---

[15] Ashkenaz refers to the European region of Jewish settlement. See Appendix 2.

[16] The breakdown of the Jewish autonomous state in Central Europe though is pre-figured by the history of crypto-Jews which is outside the scope of this discussion.

considers Judaism to be determined by matrilineal descent (Schiffman, 1985; Bejarano-Gutierrez, 2012; Hart, 2011). The second is the ethnic group discourse and is implicated in Nazi ideologies. The third is a secular discourse in which Judaism is defined by religious practices. While there is a substantial amount of literature focusing on the issue of identity (Bar-on, 2008; Charme, 2000; Coenen Snyder, 2012; Goldstein, 2006; Hart, 2000; Kieval, 2012, Levisohn & Kelman, 2019; Lerner, 2015; Miller, 1998) the discussion in this chapter is rooted in four primary sources: Jewish religious law; the Nuremberg Laws of 1935; the 1983 Resolution of the Council of American Rabbis; and the decision of the UK Supreme Court (2009) on patrilineal descent and right to attend state funded Jewish Schools in the UK.

For the Jewish communities in historic Moravia, the main source of written halacha is the *Shulchan Aruch*, which is a comprehensive codification of Jewish law published in Venice in 1565.[17] One of the primary concerns of rabbis (Jewish clergy) and *Beth Din* (Jewish Courts) is the interpretation of halacha for living congregations. In halacha, somebody who is born to a Jewish mother or has undergone conversion is considered Jewish. This is a contested issue in the State of Israel as conversions through progressive Beth Din are accepted for immigration to Israel, but the religious courts of the State of Israel do not recognise them, which results in refusal of access to marriages, burial, and certain forms of education.[19]

---

[17] See Kriwaczek 2005:126 for a discussion of the interpretation of the classic work in Central Europe.

[19] For a full discussion of the conflict between secular law and religious law in the State of Israel, see Lerner (2015).

Nazi definitions of 'Jewish' were set out in the 1935 Nuremberg Laws "for the Protection of German Blood and German Honour" (USHM, 2019). Frederickson elucidates a historic perspective pointing out that the definition of Jewish identity as having three Jewish grandparents diverged from the racial purity laws in the United States. The *Mischlinge* (mixed parentage) category of the Nuremberg Laws prefigures progressive Jewish tropes as both the Nuremberg Laws and the Central Council of American Rabbis (CCAR) recognise children from mixed faith marriages as Jewish only if they are part of the Jewish community (Frederickson, 2015, p.124; CCAR, 1983; USHM, 2019).

The understanding that Jewish identity is defined by practice was codified in the global progressive movement when, in 1983, CCAR recognised as Jewish, children with one Jewish parent who were raised exclusively in the Jewish faith (CCAR, 1983). In the UK, a shift in secular practice began to take place with a landmark ruling by the High Court when matrilineal descent was replaced by a points based assessment of Jewish practice to access state funded faith schools. In religious terms, however, there is still a diversity of practice regarding patrilineal descent, but these all revolve around the active participation of the father and the child in Jewish religious life.

2.2 Jewish Religious Practice

The question of 'who is a Jew?' emerged most significantly after European Jewish emancipation. The emancipation brought not only freedoms but also the deterioration of centuries old Jewish communal structures (Seltzer, 1980, p.544). which gave rise to the emergence of the modern Jewish denominations.

In this research, I consider Jewish religious practice in pre-denominational Moravia (when MST#67 was written), in 21st Century Czechia and in the 21st Century

denominational and post denominational Anglophone Jewish world.[18] The Anglophone Jewish world includes North America, Europe, Australia, and the Middle East. This reflects the make-up of the UK site, which I detail in Chapters Three and Nine.

Globally, Jewish denominations reflect a spectrum between Orthodox and Progressive (or traditional and modern). In historic Moravia, however, tensions between rationality and spirituality with emergent *Haredi* (ultra-Orthodox) and *Hasidic* (mystical) movements need to be considered and in the first Czechoslovak Republic between religious and assimilated Jews as well as emergent Zionist identities. The practice of Judaism varies between denominations. A place to start exploring this is the baseline requirement established in 1983 by the Central Council of American Rabbis. For children of mixed marriages to be considered raised as Jewish, at the very least, they must engage in "timely and formal acts of identification with the Jewish faith" (CCAR, 1983):

> The performance of these mitzvot serves to commit those who participate in them, both parent and child, to Jewish life. Depending on circumstances,
>
> mitzvot leading toward a positive and exclusive Jewish identity will include entry into the covenant, acquisition of a Hebrew name, Torah study, Bar/Bat Mitzvah, and Kabbalat Torah (Confirmation) (CCAR, 1983).

The word *mitzvah* is translated as 'commandment' and often used colloquially to mean a good deed. There are 613 *mitzvot* in the written Torah, which consists of the first five books of the *Tanakh*, also known as the Jewish Bible. Amongst the 613 mitzvot are dietary laws known as *kashrut*, the laws of keeping the yearly cycle of Jewish festivals,

---

[18] MST#67 is cared for in Liverpool which sits within the larger Anglophone world as opposed to solely within the British Jewish world.

and laws regarding the keeping of the *Sabbath*. The plurality of Jewish practice is seen in the interpretation of, and adherence to, the mitzvot.

Historic and codified interpretations of the mitzvot are found in the Oral Torah, the Shulchan Aruch, as well as in *responsa* written by living rabbis that detail their point of view on certain questions based on a living interpretation of the historic texts. The Oral Torah, which began to be recorded in 200 CE (MJL, 2020), is the codified commentary on the written Torah, and includes the *Talmud* and *Midrash*. The *Zohar*, one of the foundational works of mystical Judaism, is considered by some as part of the Oral Torah. The different denominations of Judaism that emerged in Ashkenaz do so in relationship with these ancient sacred texts.[19]

Difference of opinion has been present throughout centuries of Judaism and is embedded in the very nature of the Oral Torah. Study of the Talmud was central to Jewish educational systems and a distinctive feature of the Talmud is that each page includes a teaching, discussions of the teaching, and commentary on both. Disagreements between venerated experts are codified in the Talmud and the study of these disagreements was central to Jewish education in the historic context of this research. The importance of the Jewish history of commentary and interpretation of the Oral Torah sets the stage for the long story of difference of opinion within Judaism.

2.2.1 Liturgy and Prayer

For the purposes of this research, I have foregrounded a specific interpretation of Jewish identity based on religion rather than on ethnicity. This is a theological choice informed

[19] For example, the Hasidism emerged with a focus on *Kabbalah* and in reaction to an over focus on *Talmud* in Jewish schools (*Yeshivas*).

by my experience of and my own reflection on Jewish practice in both large metropolitan Jewish communities in the US and small provincial Jewish communities in the UK. It is a post-Shoah theological choice which is symbiotic with what Čapková termed a popular slogan with the Czech Jewish movements "Return to Jewishness before returning to the Jewish homeland" (Čapková, 2002 , p.109). Foregrounding religion is one approach to defining 'Jewishness' in the research contexts. I reject the overly broad definition of Jewish identity as anybody who would have been murdered in the Shoah (Fackenheim, 1970). For me, this is too closely aligned with how Nuremberg Laws defined Jewish identity through genetics. My position is grounded in aspects of Fackenheim's 614th commandment:

> Jews are forbidden to hand Hitler posthumous victories: They are commanded to survive as Jews, lest the Jewish people perish. They are commanded to remember the victims of Auschwitz lest their memory perish. They are forbidden to despair of man and his world, and to escape into either criticism or other-worldliness, lest they cooperate in delivering the world over to the forces of Auschwitz. Finally, they are forbidden to despair of the God of Israel, lest Judaism perish (Fackenheim, 1970, p.45).

I am uncomfortable, however, in locating this survival in genetic ethnicity. I choose instead to foreground survival in religious actions and ethics. To enable this understanding, in this section, I explore Jewish prayer in greater detail.

Jewish prayer can be considered through a historic perspective which Rabbi Jessy Gross considers as a paradigmatic shift away from the *Mishkan* (tabernacle or portable sanctuary) paradigm, where the spiritual centre of the Jewish community was mobile, to Temple paradigms where the spiritual centre is an 'allocated space' designated as a

destination (Gross, 2015). Jewish prayer and written law emerged originally during these historic shifts.

Within this model one can consider the codification of the Oral Torah and the emergence of prayer and liturgy as an adaptation in response to the destruction of the two central Temples in Jerusalem; the first in 587 BCE and the second in 70 CE. Public prayer slowly replaced Temple rituals, mirroring the thrice daily practice, and "replacing it completely after the fall of Jerusalem" (Schonfield, 2006, p.24). Today, prayer services are compiled in a book called a *siddur* (the plural form is *siddurim*): "Traditional Jews encounter the siddur, the Jewish prayer-book, more than any other text, even the Bible. They repeat parts of it three, or even four times a day" (Schonfield, 2006, p.3). Each denomination will have its own siddur. The undercurrents and intertextuality of Jewish prayer and liturgy will be considered in later parts of this thesis as part of explorations of Jewish memory and historiography (Tavory, 2013; Kaunfer, 2014; Yerushalmi, 2011; Umansky, 2009; Schonfield 2006).

Synagogue prayer services are a balance between what is required by oral and written Torah and how this is interpreted by custom and tradition. According to Jewish Law, one should pray three times a day (Strickman, 2011; Fraenkel, 2009). The Torah is read publicly on Mondays, Thursdays and on Shabbat. Festival Days and Shabbat both have communal services and familial observances. Additionally, life cycle events include practices observed in the home and in the synagogue. While the progression of prayers is similar across the denominations; the content and manner of praying is divergent. Schonfield (2006) notes that there is surprising lack of exegesis on Jewish liturgy. Progressive siddurim recognise gender equality both in the Hebrew content of prayers and in the English translations. Denomination and custom also dictate the balance

between Hebrew and local language in a service, ritual movements during prayer (called *shockling*) and the role of music and chanting. The tension between mantric recitation and spiritual intention in prayer has been philosophically and theologically present since early *Talmudic* discussions. A diversity in prayer is seen in the research sites with a spectrum between rote repetition in Hebrew, focused solitary devotional prayer, and communal recitation in the vernacular.

2.2.2 Gender

When considering Jewish denominations, it is important to resist the temptation to deploy simplistic binaries although, broadly speaking, outwardly progressive denominations are committed to egalitarian prayer, and Orthodox denominations adhere to gender specific roles. These traditional practices include gender separated prayer, male prayer leaders, and counting only men for the required minyan. In different communities across geography and history this separation has impacted on the religiosity of women. This is not always the case and it is useful to consider Plaskow's (2016) seminal work on Feminist Judaism which reflects of both ancient traditions and post-denominational trends:

> the idea of a secret Torah asserted that each of the 600,000 souls that stood at Sinai had its own special portion of Torah that only that soul could understand. … Insofar as we can begin to recover the God-wrestling of women, insofar as we can restore a part of their vision and experience, we have more of the primordial Torah, the divine fullness (Plaskow, 2016, p.40).

The G/D wrestling of women religious actors is a central frame for how I consider gender and power in this dissertation.[20] The complexity of gender in Judaism requires consideration both of the *Haskalah* (Jewish Enlightenment) and of the current work by Orthodox feminists (JOFA, 2018).[21] It is also important to consider that throughout Jewish history there have been nonnormative eruptions of Jewish women's religiosity (Umansky, 2009). I will return to these issues in Chapter Ten when specifically examining the intrareligious peacebuilding that emerged during the fieldwork.

2.2.3 Music

Music has figured prominently in the tensions between tradition and modernity within Judaism.[22] The first organ was installed in a synagogue in Germany in 1810 (Ivry, 2012). The debate as to why Jews wanted organs in synagogues is similarly interesting. It is possible that it is tied to a desire to assimilate and for synagogues to look more like German Churches. Organs in synagogues might be seen as a logical progression from the development of European Synagogue music, as well as a cultural milieu where Baroque music was intertwined with sacred music. Fruhauf (2009) explores these motivations and the culture that underpinned them more fully. Post-Shoah synagogue music does not follow a linear historiography. Seidlová points in particular to customs of the Jerusalem Synagogue and the Prague Old-New Synagogue where older *Hasidic* tunes are

[20] My use of G/D is a post-denominational decision. G-D is used in Orthodox writing, For Reform Judaism this is not a convention. I respect the convention of not writing out G-d's name but without specifically following the Orthodox practice.

[21] The Jewish Enlightenment Originated in 18th Century Germany see Jacobs (2020) for an overview and (Hecht 2011) for a focus on gender in Moravia.

[22] Orthodox denominations consider the playing of musical instruments as work that is prohibited on the Sabbath.

considered new and the tunes of the Czech Reform movement are considered traditional (2018).

Over the course of this thesis, I will be considering how APSR supports religious peacebuilding. Intrareligious peacebuilding is reliant on a thick relationship and knowledge of the history of liturgy, prayer, gender, and music in Jewish practice. In this research I am continuously tracing lines back to unresolved conflicts and to consider how this lack of resolution impacts on current religious violence. The plurality which I introduce in the next section is a central concern.

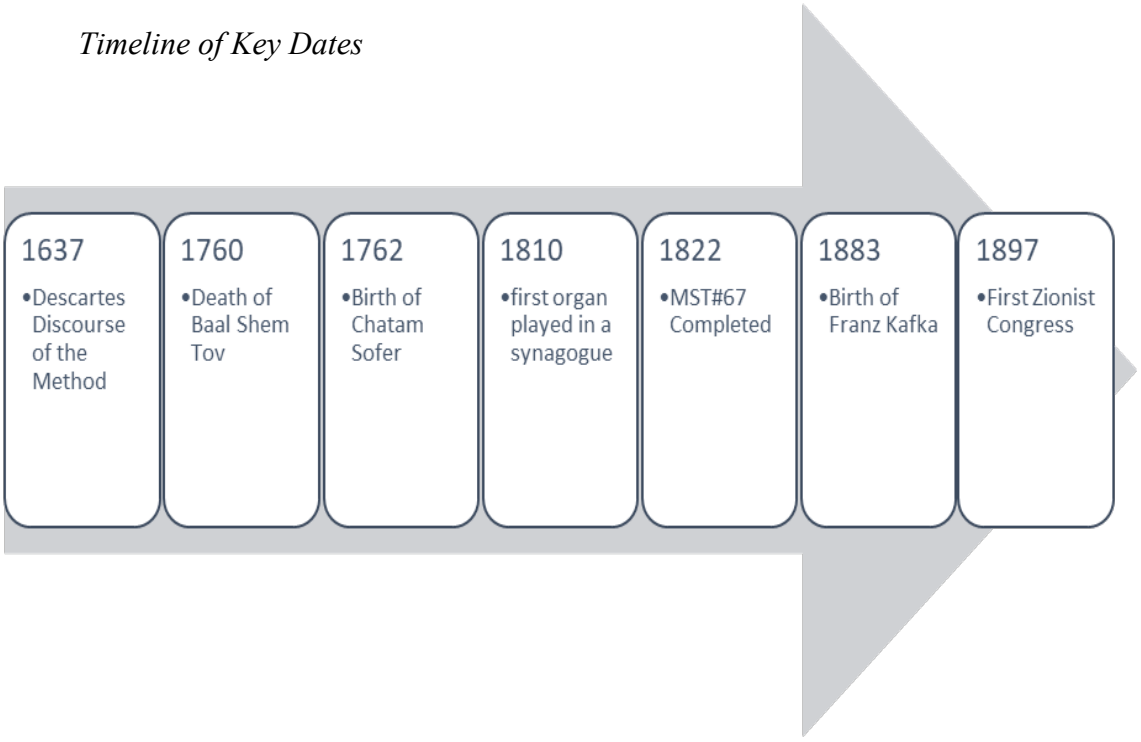
2.3 Jewish Plurality in Ashkenaz

The migration of music and musical customs frames the plurality of Jewish practice between the German West and the Russian East in the areas of Jewish settlement known as Ashkenaz. While customs (known as *Minhag*) of Jewish communities varied and were influenced by local host countries, it is helpful to visualise Ashkenaz as an ecology where all the regions were interdependent. Although Ashkenaz stretched between the empires and nation states of Austro-Hungary, Russia, Prussia, Romania Poland, Lithuania, and Germany, Jewish communal resources and knowledge were shared throughout. This is not to say that there were not repeated communal conflicts every time poverty-stricken Jews migrated, but material culture and religious practice connected the Jews of the *Heym* (the Yiddish word that describes Ashkenaz). Miller's history of the Rabbis of Moravia (2011) depicts how the network of *Yeshivas* (centres of Jewish religious education), across Europe resulted in deep connections which involved not only the movement of clergy but also the creation and trading of material culture as well as concomitant familial and commercial relationships.

The Haskalah fed a diversity of Jewish practice but it is only with emancipation that the plurality of practice developed into denominations. These splits would not be possible in historic Jewish communities where all members were dependent on established communal structures for the basics of survival (Miller, 2011; Abramson, 2018).

Figure 2

Timeline of Key Dates



It is useful to consider the close historic relationship between several aspects of Judaism: the European Enlightenment, the beginning of the *Hasidic* movement, the early *Haredi* movement, the writing of MST#67 and the emergence of Reform Judaism. Figure 2 presents a timeline illustrating the death of the *Baal Shem Tov* (founder of modern Hasidism), the birth of the Rabbi Moses Sofer (The *Chatam Sofer,* spiritual foundation of the modern ultra-orthodox movement), the creation of MST#67, and the first organ

played in a synagogue which might be considered the harbinger of the Reform Jewish movement. Organs became the outward indicator of Jewish denominations up until the Shoah. The birth of Franz Kafka in 1883 is at the right of the diagram as his life charts the transformation of Czech German speaking Jews, from assimilation to participation the Czech Jewish movement to a growing influence of key Cultural Zionist thinkers such as Martin Buber (Čapková, 2002; see also Bruce & March, 2007). His work is illustrative of societal tensions of the first generation of Czech Jews to grapple with assimilation and the emergence of secularism and Zionism.

The relative closeness of the timescale of historic events, sets the stage for understanding the inter-relation between historic conflicts and present conflicts. Moravia where MST#67 originates is one example of how the meta conflict between modernity and tradition and heart and mind are enacted on the local level.[23] The sets a context for understanding how micropolitical interventions can correlate to systemic change, an argument that I develop over the course of this research.

2.3.1 Moravian Jewish Practice

Graetz's (1891/2002) *History of the Jews* exemplifies the scholarly focus of *Wissenschaft des Judentums*, (secular Jewish Studies) which contrasted German *Bildung* (self-cultivation through education) with the 'irrational' *Hasidism* of Poland and the superrational *Talmudic* discourse of the Lithuania (Seelig, 2008). While Central Moravia was considered to be religiously observant, the Jewish communities were known for being independent and prone to neither Hasidism nor strict Orthodoxy (Miller, 2011). It

[23] See Henry Abramson's (2020) lecture on YouTube for an authoritative introduction to the emergence of contemporary Jewish denominations. ttps://youtu.be/3mjXHOP4R-A

is interesting to note that 70 years prior to the writing of the MST#67, the founder of Hasidism died and Haredism was born and, 70 years after the writing of the Torah, the European Zionist movement had gained the momentum to hold their first World Congress.

Tracing the origin, training, and ordination of the Prerov rabbis draws a picture of what Jewish communal life was like. The entry for the city of Prerov on the database of *Beit Hafutsot* (the museum of the Jewish people) shows in how Prerov synagogue engaged with heated debates of the day between modernity and tradition.[24] Particularly interesting is the note their Rabbi Samuel Schick, who served towards the end of the 18th Century was in regular correspondence with the Chatam Sofer (Beit Hatfutsot, 2018). The Chatam Sofer can be considered one of the most, significant scholars and proponents of Orthodoxy and arguably the theological forbearer of today's Haredi movement (Abramson, 2018). This could be an indicator that the Synagogue in Prerov was aligned with the Orthodox and traditional movement. Moravian Jewish communities were known for a particular resistance to centralised authority, with communities choosing rabbis who reflected local custom on the spectrum of traditional to progressive (Miller, 2011).

Briess' portrait of life in the Prerov Jewish ghetto (1911), documented Jewish life in Prerov up until his *Bar Mitzvah* in 1846, reinforces the above proposition of a normative traditional Judaism in Prerov around the time that MST#67 was written. The plurality of religious and spiritual identities in Prerov sat within an all-encompassing *Kehillah* (Jewish community). The Kehillah in turn was connected to the Jewish Ecology

[24] Prerov was known as Prerau in German and in Czech is spelled Přerov.

of the entire region. Briess' account is unique because of its detail of life in Prerov prior to 1848:

> The rabbi and the very pious Jews wore very large "tefillin casings" above the middle of the forehead during the morning service on weekdays…and moved their upper body like dervishes while praying to put themselves in ecstasy …Most of the profane audience remained motionless and upright when praying; (Briess, 1911, ch. 13 section 2).

Briess' personal commentary is interrogates imagined traditional pasts. In Chapter Ten I present a theological reflection on Gideon Klein's Bar Mitzvah. Klein was a central figure in the cultural life of the Terezin ghetto who was born in Prerov in 1919. Looking at the social history of the synagogue from the perspective of Gideon Klein's family, tells the story of the growing influence of Zionist movement in Moravia. Fligg's biography of Klein (2019) notes that both of his sisters were part of the Zionist Youth Movements, and that their home provided hospitality to frequent visitors from the Czech Zionist Movement.

This religious plurality of Prerov is not part of the story of Czech Jewish history told by research participants. QIIEL locates these diverse histories and APSR develops these sacred diversities into performances. Performing the complexities and diversities of history is one facet of the religious peacebuilding that is developed through the case study.

2.4 The Czech Scrolls

On February 7th, 1964, 1564 *Sifrei Torah* from Jewish communities in Bohemia and Moravia arrived in London.[25] In the context of this thesis, the migration of Jewish material culture creates a focus and structure for context-specific interreligious engagement. The volume and preservation of the Czech Jewish material culture is unique in Europe because of the patterns of Jewish settlement in the Czech lands, and the preservation of the objects during World War II. As explained by Miller (2011, p.3), "The vast majority of Moravia's Jews lived in 52 medium-size communities that numbered 500 Jews or less". Consequently, if every community needed at least one Torah and one place of worship, there would be a higher ratio of Jewish material culture to Jewish population in Moravia than in either Germany or Poland-Lithuania where Jewish population settlements were larger.

2.4.1 Collection of the Sifrei Torah

The Czech lands hold a unique position in the long history of tension in Central Europe between ethnic nationalism and 'empire'. Borders in the region changed regularly reflecting tensions between religion, language, ethnicity, and centralised imperial rule (Rothkirchen, 2005, p.82). As an example, Kamusella (2004, p.1) cites "Silesia, a region [of the Czech Lands] that often changed hands among Prussia, Austria-Hungary, Germany, Poland and Czechoslovakia". Kamusella's (2004) overview of nationalism, language, citizenship, and place naming provides some contextualised understanding

[25] *Sifrei Torah* is the plural of *sefer torah*. The term 'Czech Scrolls' is used as a colloquial expression and is roughly inter-changeable. The use of the English may imply that the sefer torah is no longer suitable for religious use in an Orthodox synagogue. I use the terms inter-changeably reflecting either a religious or non-religious context as well as to assist in the narrative flow.

needed to begin to comprehend the willingness of communities to send their sacred objects to the Jewish Museum in Prague. This cannot be viewed in isolation from the historic complexities of Jewish acquisition of the German language. Čapková notes that "for the members of other ethnic groups, their nationality was based on their mother tongue, Jews were allowed to opt for Jewish nationality irrespective of language and religious persuasion" (2002, p. 121).From the late 19th Century Jewish identity was bound to the choice of everyday language with conflicts between Hapsburg loyalty and the use of German coming into conflict with Czech Nationalism and the use of Czech (Kieval, 2000; Čapková, 2002; Čapková, 2012).

In the opening section of this chapter, when describing the Oral Torah, I explained that interpretation is core to Jewish practice. This is helpful to bear in mind when thinking about how and why the Jewish Museum in Prague came to catalogue over 200,000 individual items of Judaica. The story of the Czech Torah Scrolls has been seen from many different interpretations. The original institution of the Prague Jewish Museum was established in 1906 by the Jewish community. In 1942 a "Central Jewish Museum" was created and operated until the middle of February, 1945 (Pavlat, 2008, p.126). Pavlat describes the work it achieved under these oppressive circumstances:

> It acquired Jewish property from 136 former communities in the Protectorate of Bohemia and Moravia. In the two and a half years of the museum's existence, the museum staff handled as many as 212,822 objects, books, and archive materials, for which were used approximately 101,090 catalogue cards. (Pavlat, 2008, p.126).

Pavlat (2008) and Vaselska (2008) are unequivocal in their conviction that the collection and cataloguing of items in the Museum during the Second World War was instigated and run by Jews as an act of resistance and commitment to a Jewish future:

> On 28 May 1942, on instructions from the deputy head of the 'Zentralstelle', SS Untersturmführer Karl Rahm, the Department for the Administration of Provincial Communities at the Prague Jewish Community sent a circular letter to the provincial communities ordering them to send to Prague all 'historical and historically valuable' objects. (Pavlat, 2008, p.125).

There were two letters to Jewish communal organisations – the first one requesting their ritual objects and the second one more strongly worded

> This time, each and every item from the property of the rural synagogues, including books and archive records, were to be shipped to Prague, and the museum staff were supposed to select items for the collections. Detailed instructions were issued regarding the procedures to be taken when arranging, signing, and sending consignments (Pavlat, 2008, p.125).

Cataloguing of the collection was considered both as an act of resistance and as a means of survival. Pavlat holds that the precision and the detail was influenced by a belief that being useful to the Nazis would delay deportation, though he does not consider it an act of collaboration (Pavlat, 2008, p.126).

Pavlat (2008) and Veselská (2008) balance a dominant narrative among Jewish communities who care for the Czech Scrolls, which holds that the scrolls were neglected, by highlighting the curatorial approach of curator Savlovka in the Post-war Jewish Museum. The only pre-war survivor involved in the cataloguing of the Sifrei Torah, Savlovka addressed the lack of resources and antipathy from the Communist government

by creating a storage for the Sifrei Torah in the manner of an Antique Library (Veselská, 2008, p.116). [26] However, the narrative of rescuing the neglected scrolls dominates the narratives of the MST and the scroll holders.

During the fieldwork, disagreements about the sacrality of the scrolls that began after the war emerged as a significant research theme:

> The opinions of museum staff members regarding the necessity of the items for the museum's collections varied in accordance with their level of museological [sic] knowledge. While Hana Volavková endeavoured to preserve each individual item as a relic of a specific community that had been closed down as a memento of an individual person, Otto Muneles's position was more complex and indicates a certain inner ambivalence between the fact that, as an Orthodox Jew – despite a personal crisis stemming from his tragic experience during the Second World War – he would prefer to see Torah scrolls in use (Vaselska, 2008, p.117).

This tension emerged as a theme in the research which I will elaborate in Chapter Eight. In 1997, the halacha of displaying a Czech Scroll in a museum display was addressed in a rabbinic *responsa* (traditional written positions on law) by the American Assembly of Conservative Rabbis (Abelson, 1997), who allowed the practice. This practical disagreement is an important site for intrareligious conflict and peacebuilding, consequently, the desire for this was also a theme that emerged in the research. The sale of the scrolls in 1964 to what was to become the Memorial Scrolls Trust (MST), paid for

---

[26] The term 'Antique Library' could be referencing a traditional *Geniza,* which was an area of a synagogue that was set aside for sacred objects that were beyond repair since it is considered an obligation to repair a sacred object that is *Pasul* (defective). Religious obligations regarding the repair and use of the Czech Scrolls emerged immediately after the war and continue today among the community of stewards of Czech Scrolls.

by a then anonymous donor, was contested and remains within disputed narratives regarding responsibility and location of memorialisation between the sites in Central Europe and the global Jewish diaspora. The difference of attitude described in the above quote between Volavková and Muneles regarding the Sifrei Torah reflects an undercurrent that exists today regarding the Czech Scrolls.

The story of the MST begins with the acquisition and repair of 1,564 Czech Scrolls by Westminster Synagogue in London and the distribution of the Scrolls to Jewish communities around the world. The cataloguing of the Sifrei Torah collected from Jewish communities means that there is a record of the town each Torah came from. In addition, as the MST distributed them, each one was given a small plaque and a number.

2.5 Conclusion

In this chapter, I have summarised those aspects of Judaism that help us to respond to the question – Who is a Jew? I have looked at the definitions developed during historic periods critical to the research context specifically 19th Century Central Europe; the Third Reich; and the 21st Century Anglophone Jewish world. This has enabled me to provide both a broad and a specific vocabulary of Judaism as a means of contextualising the research environment. Having established this foundation, I gave a critical overview of the emergence of Jewish denominations with the aim of establishing the necessary vocabulary to illuminate tensions in the research context. Overall, in this chapter, there is an endeavour to balance the narrative between conventions and complexities in Judaism.

The chapter concluded with a discussion of the unlikely historical circumstances that resulted in the Czech Sifrei Torah being saved from the near total annihilation of Jewish civilisation in Europe. This has set the stage for research questions examined in

following chapters regarding types of Jewish material culture (such as sacred sites and musical scores) and performance in interreligious peacebuilding.

I end with the words of Adler to highlight the decimation of Jewish plurality in the Czech Lands, specifically, and in Europe generally, as an under-accounted and under recognised loss. The impact of this loss and the history of the pluralist symbiosis will be explored in later chapters.

> The pluralist symbiosis…has been decimated. The destruction began in 1939 when the Germans destroyed the Jews, and was completed after 1945 when the Czechs expelled the Germans. What was lost? Before the Shoah, in 1936, the Prague Jewish community boasted 35,425 members. Today, that number has dwindled to around fifteen hundred souls. In other words, Prague Jewry has shrunk to under 5 percent of its pre-war total. The city now has four Orthodox Rabbis, who minister to about twenty devout Jews. The larger liberal reform movement does not even own a synagogue (Adler, 2005, p.70)

Chapter Three: Mapping Performance Sites

This thesis argues that APSR exemplifies peacebuilding in the dispersed contexts where religious violence is produced. This chapter defines the field sites by their relationship to the cultural heritage which connects them.[27] In this chapter, I set out both the histories and contemporary realities of the research sites. I consider the field sites through the analytical lens of regional identity formation, in doing this I establish the foundations for understanding the role of civil society in forming European identities. My work focuses on a Czech Torah scroll which embodies the "historical urban interrelations and circulations" (Bunnell, 2016, p.10) between Olomouc in Czechia and Liverpool in the UK.

Following Volf, I correlate positive religious peace with the thickening of religiosity in religious actors. According to Volf "thick religion" maps a way of life "and connects with an ongoing tradition with strong ties to its origins and history … with clear cognitive and moral content" (Volf, 2011, p.40). Tix situates Volf's theology within a Christian approach to Holocaust remembrance "Ultimately, thick religion connects deeply with a sacred text which, properly understood, encourages love of one's neighbour, no matter what that neighbour's background may be" (Tix, 2017, para. 6).

One of the foundations of my argument is that 'thick' religious peacebuilding emerges from Scriptural Reasoning and performances that are grounded in the material contexts of the participants. I situate these material contexts within discourses and

[27] For further reading on peace and mobilities that situates this study in the context of International Relations research, see Oliver P. Richmond & Roger Mac Ginty (2019) Mobilities and peace, Globalizations, 16:5, 606-624, DOI: 10.1080/14747731.2018.1557586

definitions of tangible and intangible cultural heritage . Vecco locates the term “cultural heritage” within the body of international directives charters and resolutions, particularly the Burra Charter, which:

> Protect[s] the conservation of the cultural significance of a site, due to its aesthetic, historic, scientific, or social value. According to this approach, tangible and intangible heritage that stimulate the recognition of certain values in man are to be protected (2009, p.323).

The interconnection between tangible and intangible cultural heritage is “so close that it is impossible to separate. Intangible culture produces tangible cultural objects which require intangible culture. This relationship may be compared with the ‘twisted rope’” (Ito, 2003, p.1). The context of this research is a complex rope of tangible and intangible cultural heritage.

The fieldwork for my research involved three public performances. The three performance sites and corresponding participants were connected through a Torah which was from the former synagogue in Moravia (that is now the Orthodox Christian Church) and is now used in the Progressive Synagogue in the UK. Given the significance of this Torah as the entry point for such interrelations, the previous chapter gave a closer exploration of the contexts within Judaism, this chapter situates the performance sites within relevant social and political histories which builds an explicit understanding of their connection to religious peacebuilding and to each other.

I begin by defining geographic terms which locate the Czech performance sites and the key histories that have established their connection to each other and to the Torah scrolls. Next, I place the sites within histories of religious ethnonationalism in Europe. I

proceed to explore the patterns of Jewish settlement and migration in Europe to clarify the interrelations between all of the performance sites.

I begin a discussion of the contemporary Czech Republic by introducing Chromý's lens of identity formation. This situates the political project of identity in Czechia which I proceed to use in building a social and political portrait of Olomouc and Prerov. I then use this framework to focus my discussion of the UK field site. This parallel structure enables clarity when considering the role of identity in building positive religious peace that is a theme throughout this research.

In the second part of this chapter, I take the three levels of regional identity formation to consider the UK field site. I begin at the macro level by considering Bunnell's lens of "long distance social connections and networks" (2016, p.10). The meso level is considered through a political construction of diversity, "the world in one city". I conclude by considering the Liverpool place of worship in light of how it constitutes identity in religious diasporas.

3.1 Czech Republic

Olomouc and Prerov are in the modern state of Czechia, which is a subsection of the Czech Lands of Bohemia, Moravia, Slovakia, and Silesia. The Czech lands are an ethnolinguistic and historic grouping derived from political-ethnic medieval and early modern European groupings (Hroch, 2004; Roshwald 2001). The naming conventions for this area of Europe reflect contested political borders throughout its history. The Czech fieldwork site, comprising several locations, lies within Moravia, a subsection of the Czech lands which extends beyond the borders of the current Czech Republic and the Czechoslovak Republic. Kundera usefully suggests that the borders and culture of the wider area of 'Central Europe' exist as much in the imagination as it does as a geographic

location (1985, p.1). Over centuries the borders shifted based on permutations of ethnolinguistic and religious nationalisms.

3.1.1 Religious Conflict in Central Europe

The municipal cemetery in Olomouc, divided into three sections with one common entrance, tells a story of the co-existence between Jews, Roman Catholics, and Protestants. Kriwaczek points out that "it was the association and confrontation with Catholic Slavdom that created the *Yiddish* way of life" (2011, p.4). The Yiddish way of life, as Kriwaczek elaborates, included multilingualism, migration, commerce and Kehillah. The latter formed from the need to pay 'Jew Taxes' and evolved into a total way of life that included religious practice, culture, and social care (2011).

The performance sites in Olomouc and Prerov tell another story as they are situated within communities shaped by centuries of religious and political conflict and violence. The window of the Roman Catholic Church looks out onto a medieval 'Jew Gate', the only surviving one of four historic entry points where Jewish traders could enter Olomouc. The expulsion took place in 1454 as part of a widespread movement in Moravia inspired by the preaching of the Franciscan monk, John Capistran (Kehilla Olomouc,2020; Levy, 2005, p.96). The Czech Orthodox Church occupies a former synagogue which in 1930 supported a community of 267 Jews, four of whom survived the Shoah (Beit Hatfutsot, 2018). The Church today houses a display in the former women's gallery of the annihilation of the Czech Orthodox community in the Second World War. The impact of these histories on interfaith and ecumenical engagement is a central consideration in this research. The Czech performance sites reflect additional histories of ecumenical conflict. Of importance is the 30 years' war (1616-1628) which began with a revolt and subsequent defeat of the Bohemia Protestants to the Roman

Catholic Hapsburgs at White Mountain and led to what is referred to as the re Catholicisation where political dominance was reasserted through state religion. One of the lasting manifestations is the construction of ornate Baroque Churches, and one of these was the site for the second public performance in Olomouc.

3.1.2 Empires

Kundera holds that an intrinsic aspect of Czech identity is that of victim rather than perpetrator (1984, p.6). In this section, I explore the historic undercurrents for this sense of victimhood which began during the Austro-Hungarian Empire that would have wide reaching implications for religious unrest and subsequent genocides. Framing Czech identity within discourses of colonial victimhood (Slačálek, 2016) enables mapping of the context research themes regarding the impact of competitive memory on positive religious peace, which I discuss in Chapters Eight, Nine and Ten. [28]

The Austro-Hungarian Empire figures significantly in the story the Torah Scrolls, both in terms of the number of Torahs in Moravia and in relation to the foundational conflicts of allegiances between German speakers and Czech speakers. It was created when the Habsburg Monarchy joined with the Hungarian Monarchy in 1867. Prior to the emancipation of the Jews in 1848, their social position had been closer to a political entity (estate) rather than a religious group. 'Estate' is the political term used for homogenous groupings with political privileges and taxations such as the Clergy, Burghers and Guilds.

Jewish populations during this time were expelled or enticed to certain areas depending on economic need or social unrest (Kriwaczek, 2011; Demetz, 1998; Miller,

[28] See also Berg (2008) and Lerner (2020) for a victimhood and national identity.

2011; Kieval, 2012). Jewish populations were established in smaller regional towns where local nobility offered them protection. Olomouc Jews settled in towns nearby – such as Lipnik, Prerov, Hranice and Molenice – where they received this protection, and entered Olomouc during the daytime for restricted access to the public markets (Miller, 2011; Kriwaczek, 2011). So, while the relationship between Czech Scroll and origin location is today enacted in a simplified binary relationship, the history of the Jewish population in the region is a complex system of interconnections. My choice of research sites is informed by this complexity.

The laws of the Austro-Hungarian Empire were one driver of this complex system of interconnections of Jewish people in Moravia. In particular, the Familiants Law of 1726:

> sought to curtail Jewish population growth by limiting the right to marry to only the eldest son in a Jewish household while establishing a strict limit on the number of Jewish families able to reside legally in the Bohemian lands (Kieval, 2012, p.6).

The migrations and interrelations were also influenced by a:

> two-way movement of young Jewish men across state borders in the pursuit of *talmudic* education; enabled marriages to be contracted with families outside the Bohemian lands and meant that communities such as Prague and Nikolsburg/Mikulov could attract distinguished candidates for rabbinical positions from other Jewish centers in Ashkenaz (Kieval, 2012, p.6) [29].

Considering the migrations and interrelations of Jewish communities in Europe disrupts binary correlations in cultural heritage migration. These binary correlations have wide

[29] Here Kieval uses Bohemians lands to refer to Bohemia and Moravia.

ranging contemporary implications on policy and practice regarding restoration of Jewish citizenship in Europe and is a rich area for future research.

3.1.3 The First and Second Czechoslovak Republics

Kundera argues that part of Czech national identity is that of the victim of empire. As competitive memory and binary discourses of victim and perpetrator in commemorations emerged as a major research theme, in this section I consider the tensions between identification with the Austro-Hungarian Empire and the Czech nationalist movements.

The assimilation of the Jewish Estate into the civic life of the Austro-Hungarian Empire was promoted and enforced through German language acquisition. This included Jewish German schools and mandatory testing in German in order to obtain marriage licences (Miller, 2011; Kieval, 2000). Sokel suggests that the Czechs and Germans, while hating each other, were united in their hatred of the Jews although

> ironically, the Czechs' anger vented itself against the Jews mainly because they were considered to be Germans, speakers of the German language and devotees of German culture. In Prague especially, the Czechs perceived the Jews to be the main representatives and agents of the centuries-old oppression of the Czechs by the Germans (Sokel, 1999, p.841).

The response of the Jews to Czech ethnonationalism was the emergence of the Czech Jewish movement, which positioned religion as a secondary characteristic to national identity (Rothkirchen, 2005, p.41) and its political opposite, Zionism, which positioned Jewish identity as an ethnonationalism in search of a territorial state (Kieval, 2000; Rothkirchen, 2005, p.23). European Zionism in Czechoslovakia reflected a diverse spectrum from the secular and socialist to the cultural and religious. Moravian Zionism

as reflected in the Klein family, was different from other Czech lands as it benefitted from active support of communal organisations (Čapková, 2002 p.154).

3.1.4 The Protectorate of Bohemia and Moravia

The Second World War and the Shoah cast a long shadow over this research. Some of the tensions that emerge as research themes are found in unresolved issues resulting from the occupation of Czech Lands during the Second World War, in particular the Munich Agreement which ceded areas occupied by ethnic Germans to the Reich in September 1938. The tendency to tell this historic narrative with binary discourses of victim, perpetrator and collaborator is pervasive (Rothkirchen, 2006; Sneigon, 2014; Bryant, 2007). This research unpicks the complexities connecting this process to positive religious peacebuilding.

The particularity of Czech Jewish identity and its tension between identification with German and Czech language and culture is linked not only to the salvation of Torah Scrolls (Pavlat, 2008) but also the evolution of Terezin concentration camp into a 'model ghetto'.[30] The willingness of small provincial synagogues to pack up all of their material culture and send it in crates to a central museum should be viewed through the lens of Czech Jewish positive attitudes towards German language and culture from the emancipation in 1848. The peacebuilding process builds on the unresolvable complexity of these long historic relationships that involve not just ethno-religious conflict but also shared culture, socialist politics, and shared religious scriptures.

[30] See Performing the Jewish Archive (2020) for a further exploration of the role of culture, music, and art in the Terezin Ghetto.

As noted above, the Jewish response to Czech nationalism and the first Czechoslovak Republic involved embracing a Czech Jewish identity. It is a well documented antisemitic trope that Jews "could have no true allegiance to their country of residence" (Levy, 2005, p.244). This question of allegiance was played out in the unresolved tension between emerging European Zionism and the Czech Jewish movement (see Čapková, 2002, p. 152). Traces of this tension are threaded throughout this research, especially in commemoration ceremonies including the one that is at the centre of this thesis. [31]

Czech Jews held this tension in their lives and the most tragic performance of it may have been the evening of March 8th, 1944: "According to several eyewitnesses, before going to their deaths in the Auschwitz gas chambers they sang, as a sign of resistance, the Czechoslovak anthem, the Jewish anthem *Hatikva* and the Internationale" (Holocaust. CZ, 2011, para. 4). In their final moments, the Jews of the Czech Lands held the three opposing forces of Czech Nationalism, Jewish Nationalism and International Socialism together in song.

Following the end of the Second World War, the borders of Central Europe shifted (Kundera, 1984), and the people of the second Czechoslovak Republic became part of an Eastern Bloc of Soviet allied nations until the 1989 Velvet Revolution. The deep ruptures had an impact on Czech memory that relates to the larger questions of coming to terms with the past (Sniegon, 2014). The phenomenon of 'hiding' Jewish identity was widespread and the systematic persecution of all religious practice is well documented

[31] Understanding the history of difference between allegiance European identities based on citizenship and global Jewish identity based on Zionism is essential to unpick current debates regarding criticism of the government of the State of Israel and structural antisemitism.

(Heitlinger, 2006; Smok, 2017). In later analysis chapters, I return to reconsider the impacts of communism on the religion of research participants. I note here that religious persecution during the first period of Stalinisation peaked in 1952 and returned after the invasion of Czechoslovakia in August 1968 (Spousta, 2002) having a significant impact on continuity in religious communities (Roshwald, 2001; Hroch,2004).

3.1.5 Czechia Today

This chapter describes the context against which my argument for the use of APSR in religious peacebuilding needs to be read since, where there is no direct religiously-framed violence, setting out the context is essential. This context has been formed through unresolved historic conflicts where negative peace was established and underlying cultural and structural violence was unresolved.[32] In this section, I explore the performance sites through historic geographical and regional identity. This lays the groundwork to understand the implicit barriers to positive religious peace in both state sponsored regional identity projects and Jewish diasporic identity formation.

The work of Chromý et al. highlights how identity-building in the European Union is a political project (Chromý et al., 2009). They set out a geographic typology that looks at three different regional scales (macroregional, mesoregional, and microregional), explicitly connecting the administrative aspect of post-communist nation-building with the social identity project of nation-building. This work on Czech regional identity formation clarifies the correlations between current government projects and the erasure of cultural plurality from public visual culture. In their typology of Czech regional

[32] See Sniegon (2014) who examines the Czech and Slovak historical cultures and narratives from the fall of communism until the joining of the European Union.

identities Chromý et al. identified four distinct categories: areas where the political region matches the historic identity; administrative regions that encompass areas where there is an established (and alternate) cultural identity; regions that lost their identity through migration ('transfer' out of Czech Germans or arrival of new migrants); regions seeking identity where this process is being institutionalised (Chromý et al., 2009). This typography clarifies relationships between the Czech performance sites. Olomouc and its surrounding towns are connected through the historic macroregional identity of 'Moravian', even though this does not serve a contemporary political function. 'Moravian' is a macroregional identity with geographic and historic roots that date back to medieval crown lands. Olomouc and Prerov are connected through a mesoregional identity which has historic and geographic borders that overlap with the administrative area. This contemporary division mirrors pre-emancipation Austro-Hungary when Olomouc was a royal city and the capital of Moravia. The population today of Olomouc Kraj is just over 600,000 and Olomouc City just over 100,000. [33]

Olomouc Kraj can also be considered as a region with a 'lost' identity because of the 'transfer' of ethnic Germans from the region after the Second World War (Pykel, 2004) and near obliteration of the Jewish community including the destruction of cultural landmarks.[34]

[33] In 2000 Czechia was divided into 13 administrative regions called 'Kraj'. The Kraj does not always overlap with historic regions areas.

[34] This is another area for further research of unresolved post Second World War Conflict and the violence that accompanied the forced migrations.

3.1.6 Olomouc City and Prerov

The Czech part of my research took place in Olomouc City and Prerov, both within the Olomouc Kraj in Moravia. Prerov, with a population of just over 45,000 people is a satellite city of Olomouc City, situated 20 minutes away by train. Both are historic cities, with distinct local identity and municipal government, but share industrial, commercial, and cultural infrastructure. While there is a limited amount of scholarship in English regarding the relationship between Prerov and Olomouc City (Miller, 2011), rich detail was shared by research participants and this will be presented in later chapters.

Olomouc is known as a student city and is the home of the second oldest university in Czechia, Palacky University. The city has the highest density of students in Europe and the Institute for Intercultural, Interreligious and Ecumenical Research and Dialogue, at the Saints Cyril and Methodius Faculty of Theology, supported my research. Olomouc is also a UNESCO World Heritage Site with well-preserved monuments and architecture. In the chapters that look at engagement with peacebuilding, I will discuss the relevance and relationship of these monuments and architecture to the performance of Scriptural Reasoning.

Fialova et al (2010) consider ‘imaginary conflicts’ between historic and contemporary regional identities where identity was ‘lost’ due to forced migration and genocide. In line with this, there are still traces of this ‘imaginary conflict’ between the identity of Prerov in 1822 (when MST#67 was written) and that of Prerov today. For instance, in Prerov, the cultural and political project of constructing regional identity can be seen in the Comenius Museum, a major local landmark. The museum explores the life and work of Comenius, 17th century hero of enlightenment, pedagogy, and theologian responsible for critical reforms in modern education, as well as being the last Bishop of

the Unity of Czech Brethren (Comenius Museum, 2020). It features exhibitions of prehistoric Prerov and local folk traditions. Absent, however, is the long history of the ethnic Germans and Jewish populations. There are no memorials to Ignaz Briess, the author of an important and detailed depiction of life in the Prerov Jewish Ghetto (1911/2020). He is buried in the Olomouc Jewish Cemetery and recognised with a 'stumbling stone' there.[35] There is no memorial to him in his birthplace of Prerov.

The cultural amnesia of Prerov can be considered as a specified generalisation for historical amnesia across Europe.[36] The absence until 2018 of a memorial to the 265 Carpathian Germans massacred on their way through Prerov after the Second World War, is indicative of forgotten violent population movements (Czech News Agency 2015). This research focused on specific locations of this amnesia, while creating frameworks to explore, repair and remember layers of erased histories.

3.2 Liverpool

Earlier in this chapter, I referred to the antisemitic trope that Jews have no true allegiance to their country of residence. Locating the context of Liverpool partially entails locating myself within the Liverpool context: I am a non-native resident of Liverpool, raising a child who is native to that city. I often reflect on whether I have a lack of allegiance to Liverpool, and what it means to be a welcome or unwelcome migrant. Ultimately, Liverpool as a site was chosen in line with my approach to qualitative research in everyday life, as described in this section. My interpretation, and my engagement with

[35] Gunter Demnig remembers the victims of National Socialism by installing plaques in the pavement in front of their last address of choice' called stolperstein, meaning stumbling stone. See http://www.stolpersteine.eu/en/home/

[36] See Mahn (2018) for a discussion of cultural amnesia, palimpsest, and cultural heritage.

Liverpool is influenced by my hybrid identity of migrant and the knowledge that my grandmother migrated through Liverpool on her way to the United States. Intrinsic to APSR, is the use of tangible and intangible cultural heritage and, particular to this study, is the use of migrating cultural heritage connecting sites for APSR.

In light of the importance of migrating heritage in my discussion of Liverpool throughout this study, I foreground Bunnell's (2016) conceptualisation of Liverpool as a site of wider geographical connections. These connections are embodied by MST#67. The migration of MST#67 enabled the performance of forgotten relationships and memories. This remembering is key to the positive peacebuilding that I discuss in Chapter Seven. I build on Bunnell's argument that Liverpool has "long distance social webs or networks and the wider geographies of connection" which endured as social links after the decline of the maritime trade (2016, p.10). In this section, I clearly outline the context and logic of a field site constituted by the geographies of connection present in MST#67. This clarity is important as it creates a foundation for further research in positive religious peacebuilding in diasporic religious communities.

In this section I explore the Liverpool site through the regional geographic identity scales that I used above. While for the Prerov and Olomouc, this identity was explicitly written as part of a government strategy of nation-building, for the Liverpool sites these identities are implicit, and a matter of interpretation based on lived experience. This is illustrated in Table 2. Macroregional identity is based on Bunnell's construction of migrant identities formed through long distance social webs (2016); mesoregional identity on the branding of Liverpool as Capital of Culture in 2008; and a microregional identity is situated in the Synagogue that cares for MST#67.

Table 2

Comparison Between of Regional Identities in Field Sites

Identity	**Czechia**	**UK**
Macroregional	Moravia	Long Distance Social Webs
Mesoregional	Olomouc	The World in One City
Microregional	Prerov	Reform Jewish Synagogue

Table 2 compares the three levels of regional identity vis a vis how they are constructed in the Czech context and how they are interpreted for the Liverpool context. I use this as a parallel structure for clarity and to broadly illustrate how Liverpool participants articulate and perform their complex identities.

3.2.1 Macroregional Identity: Global Connections

From 1715 and the construction of the World's first "commercial enclosed wet dock" (NML, 2020, 'About us' section) until the economic decline in the 1970s, Liverpool was one of the most important "mercantile ports on the planet" (NML, 2020, 'About us' section) It played a significant role in the trans-Atlantic slave trade, receiving sugar and cotton that formed the financial core of a triangular trade. Liverpool was the first port of destination for millions of Irish fleeing the Great Famine in 1840 and a transit port for waves of migrants from across Europe. African and Asian seafarers settled in Liverpool from the mid-19th century, establishing communities that would support further migration (Sykes et al., 2013; Brown, 2009).

Culturally, Liverpool faces the Atlantic, looking outward towards the New World (Brown, 2009). The impact of this historical orientation is felt in the music, religion, and politics of the city (Belchem & Biggs, 2011). From the strikes of 1911 to the Militant Tendency in city government in 1985 and the dockers' strike in 1995, Liverpool's culture as an edge city is seen in its description as a 'rebel city', a 'militant city', and a 'city of radicals' (Belchem & Biggs, 2011; Frost & North, 2013; Mah, 2014).

For the synagogue community that cares for MST#67, macro-identity is partially formed through connections with the global Jewish world. This is constituted through relationships with countries of origin (such as the United States, South Africa, and Israel), global Jewish organisations (including UJIA - United Jewish Israel Appeal), and immediate family members who live in other countries, such as Israel and the United States.[37] [38] The relationship with the global Jewish world is enacted through educational websites, social media, and membership in extremely diverse organisations. As I show in Chapter Ten, the connection with mainland European countries that were the source of mass Jewish migration in the late 19th and early 20th Century, is vague.[39]

The participants from the Liverpool site resisted essentialised and reductive definitions of community. This is reflected in Bunnell's (2010) discussion of the Liverpool Malay community.[40] Critical readings of multiculturalism that are key to my

---

[37] Three out of five of the UK Jewish interviewees were migrants. Of those participating in the APSR sessions, two out of five were born in Liverpool, two out of five were foreign born migrants, and one was a migrant from elsewhere in Britain.

[38] The members of the synagogue have family in the United States, The Netherlands, Israel, South Africa, Poland, China, Australia, Costa Rica, and Mexico.

[39] However, over the course of the fieldwork, a member shared a story of personal Czech origins which is not part of the congregational narrative.

[40] Notably this is the tension between the performed essentialist Malay identity for the funders and the hybrid and contested actual identities.

arguments that the complexity builds a foundation for further discussions about identity and positive religious peace. This approach is supported by Vertovec's new multiculturalism (2001) and goes beyond what Bunnell refers to as a "problematically essentialist and bounded understandings of community that have conventionally been associated with multiculturalism"(2016, p.200;).

The identity of Liverpool's Jewish participants is diverse and globally connected.[41] Because of this diversity and their global connections their relationship to each other, and thus also their collective identity, does not sit easily within Castell's framework of legitimising, resistance, and project identities (2010). Castell's all-encompassing and empirically informed social theory for a networked society, puts forward the widely referenced model of identity: "legitimizing identity, which supports systems of domination; resistance identity, which reflects the struggles of those marginalized by those systems; and project identity, which involves the construction of new identities" (Bendle, 2002, p.9; Castells, 2011). The progressive synagogue in Liverpool could not, strictly speaking, be considered a legitimising identity as it is frequently in opposition to some mainstream Jewish institutions. Neither is it a resistant identity as it participates in local and National Jewish intracommunal organisations and seeks recognition from them. The historic longevity and commitment to its continuity also prohibits it falling under the category of project identity. The relationship of members to each other, to Jewish identity and institutions, and to British identities is so diverse and complex that using any of Castells' categories would be reductive.

[41] Affiliations with global and national Jewish organisations is highly contested in the community and is avoided through a focus on the micro identity convergence of communal worship.

In this identity model, the Liverpool participants had diverse macro identities, slightly less diverse mesoregional identities, and only converge at the microregional identity level. This microregional identity convergence is temporal, enacted through prayer, and embodied by MST#67. This understanding of the micro identity of the Jewish participants means that this identity, like the MST#67, can migrate – which is a key component of the positive religious peacebuilding model of APSR.

3.2.2 Mesoregional Identity: World in One City

In this section, I set out the key demographic background of the UK research participants. I do this by situating the participants within the Liverpool City region while foregrounding the similarities between Liverpool and other Jewish communities that are outside of major Jewish population centres.[42]

The City region of Liverpool, which was formed in 2014, has a population of just over 1.5 million while Liverpool Council comprises just under half a million people living in the city itself. The wealth of cultural heritage in Liverpool reflects its important historic role as described by the National Museums of Liverpool:

> It all started way back in 1851 when the 13th Earl of Derby donated his enormous natural history collection to the town of Liverpool. This was the beginnings of what would one day become World Museum. Fast forward over 160 years and the creation of 6 more museums and galleries, Liverpool now has one of the largest collections of museums and galleries in the UK (NML, 2020, 'About us' section).

[42] see (Alderman, 1998) the history of Anglo Jewry.

Liverpool's narrative of exceptionalism is part located in its cultural heritage and is tied to British exceptionalism as explained by Taylor:

> British exceptionalism was articulated after the second world war by Winston Churchill, who in 1948, saw Britain operating at the centre of three circles of power and influence: Empire, the 'English-speaking peoples' (Anglosphere) and, very much last, Europe (2018:n.p.).

Taylor ties the notion of British identity to a complex formulation that is at once globalised (empire) and the linguistic (Anglophone). This resonates with the conceptualisation of the three levels of identity that I am using in this section. Liverpool's identity is tied to its image as the major port of the British Empire and, while the genocidal history of the trans-Atlantic slave trade is 'memorialised' locally, there is less self-reflection on the legacy of the former British Empire. "Liverpool was officially branded and marketed as The World in One City" (Bunnell, 2016, p.10) in the winning bid for the 2008 Capital of Culture. The negative identity of 'Coloniser' has, in this way, been transformed into positive local identities related to Liverpool's Maritime Heritage enacted in a de-contextualised way through events that feature pirates, sea shanties, and tall ships (Haggerty, et al., 2009). Public memorialisation of colonial exploitation and atrocities is scarce while the diversity of 'The World in One City' is celebrated.[43] This parallels Bunnell's accounts above.

This identity of the APSR participants (and interviewees) cannot be considered solely through the city identity but must also involve their relationship to the Anglo

[43] For a further discussion of policy around Liverpool 2008 Capital of Culture see Jones and Wilks-Heeg (2004).

Jewish communal structures. While the macro identity of the UK site in Liverpool was encapsulated by the global inter-connections, its meso identity includes inter-relations with the British-Jewish world which emanate from their primary relationship with the synagogue.

APSR participants lived between 5 minutes and 30 minutes' drive away from the synagogue. Amongst them there are diverse levels of engagement with the local Jewish communal structures such as the Jewish Day School, the Jewish Representative Council, burial societies, and charitable organisations. For many participants, their point of contact with the Jewish communal structures was only through attendance at religious services. In light of this, here, I discuss features of British-Jewry, some features of regional Jewry, and some features that might be considered typical of small Jewish communities.

British-Jewish culture is significantly different from continental Judaism. The historic rupture caused by the expulsion of the Jews from England in 1290 is unique due to Britain's island geography.[44] In the last chapter, I explored the emergence of Jewish denominations meanwhile, here, I consider the way in which the diverse parts of the Jewish world came together historically to form a part of British-Jewry that is specific to the Liverpool context, and I also explore how these migration patterns continue to be represented in the research site.

I use the term "Jewish community" to refer to those who both use and contribute to the structures that support the practice of the Jewish religion in line with the definition

[44] The relationship and intersection between the history of Jews as money lenders and the history of antisemitism is best explored within the discourses of the history of racism (Fredrickson 2015), British antisemitism (Holmes 1979 Kushner 2015), and current de-humanisation of migrants (Bleiker et al 2013) otherwise one risks repeating discursive acts that are part of the long histories of hating the 'Other'.

by Central Council of American Rabbis presented in the last chapter. The current British Jewish community dates from 1664 and the re-settlement of Jews after the great expulsion (Holmes, 1979). Early settlement included Sephardic Jews displaced from Spain and Portugal and a steady stream of Jews from Germany and Central Europe (Holmes, 1979).

Jewish migration through Liverpool had various impacts: growth of Jewish welfare organisations; growth of Jewish business; influence on the local community from European customs; and growth and diversity of the local community (Benas, 1951). The established Jewish community was galvanised to create additional philanthropic institutions, including the Jewish Welfare Board in 1875. The growth of Jewish businesses is partially detailed through the proliferation of Jewish butchers in Liverpool (Morawska, 2019) and resulting conflicts which I present in the primary data chapters.

The development of Liverpool synagogues reflects the denominational plurality that was developing on the continent. The Liverpool Old Hebrew Congregation (LOHC) "is the oldest congregation in the city and its history is inextricably intertwined with that of the wider Jewish community" (Marks, 2018, para. 1). It had a reputation for its liberal views which resulted in the first sermon being delivered in English in a synagogue in Great Britain (Marks, 2018).[45] Migrants from Poland and Russia with Haredi and Hasidic influences added to the Jewish plurality in Liverpool setting up smaller local minyan that reflected their language and customs.

The denominational differences in Judaism, which I discussed in Chapter Two, were transported to the heart of British-Jewry as the Third Reich's persecution and

[45] LOHC is an important part of the picture as there is a dynamic familial connection between all the Liverpool synagogues. It is common for members of a progressive synagogue who married a non-Jew to have family members either historically or currently that are part of the Orthodox synagogues.

murder of Jews in mainland Europe accelerated. The impact of continental migration had a significant impact on British-Jewry:

> a change from the domination of the liberal tendency within the Orthodox rabbinate to that of a stricter one can be dated to 1935. It was to have important consequences for the Reform too. That year witnessed the appointment of the renowned Lithuanian scholar Rabbi Yehezkel Abramsky as the senior Dayan of the Chief Rabbi's Court. It brought right wing pressures into the very leadership of the United Synagogue itself (Romain, 1994, p.250).

The move to the right of the Jewish rabbinic courts from the 1935 appointment of Rabbi Abramsky in practical terms led to an active belligerence towards people seeking conversion for marriage which in turn led to a growth in membership in progressive Jewish congregations (Romain, 1994, p.255).

It is arguable that the decline of the Liverpool Jewish population, from its height of 7,500 people in 1965 to the current population estimated at 3,000, enabled a tolerance of religious plurality similar to that which existed in the small towns in Moravia. The smaller Jewish communities of Prerov and later Olomouc could not support multiple synagogues for different denominations. The declining Jewish population in Liverpool is consolidating its infrastructure. The central infrastructure of the larger community remains in the form of a Jewish primary and secondary school, Jewish social care infrastructure for the elderly and infirm, as well as local governance structures of the Jewish Representative Council.

Older members of the progressive synagogue who are natives of Liverpool tell stories of feeling marginalised by the city’s Jewish institutions as a result of being a member of a progressive synagogue. However, many of these people tell stories of

experiencing a greater openness from these same organisations now that overall community numbers have declined. This emergence of intrareligious flexibility is demonstrated through the first ever hosting of the yearly Civic Service by the Reform congregation.

Today's Liverpool Jewish community encompasses a diversity of people and practices which are held together much as they were in medieval and early modern Ashkenaz (Kriwaczek, 2011). The Jewish community's cohesiveness exists through the provision of necessary life-cycle support from education of the young to care for the elderly and poor.

3.2.3 Microregional Identity

In this penultimate section of the chapter, I propose that the identity of research participants converges during regular communal prayer, and that this moment of communal prayer constitutes the manifestation of microregional identity.[46] The literature on new regionalism is significant for this study as it links identity to the active functioning of civil society. Chromý and Semian (2014) carefully unpick the construction of identity between the personal and the social before considering regional identity and regional development. They also critique the new regionalism (Sussner, 2002) and its relationship to nationalism.[47]

For the purpose of this study microregional identity is constituted both spatially by the synagogue and temporally by the Shabbat service. The most relevant

[46] It is in this sense that I consider micro regional identity. For a discussion of micro identities within social movement theory see Ergas (2010); and for a definition in the field of social psychology see Wachter et al. (2015).

[47] See Daniels et al (2019) for an introduction to new regionalism from an international perspective and the applicable history.

microregional identity to the UK Jewish participants is located in specific communal worship that takes place with MST#67.[48] This concurs broadly with the description of regional identity as "the way [in] which either individual or group of individuals define themselves, feel their existence (uniqueness) in the relation to particular territory (region)" (Chromý & Janů, 2003, p.108). The move to situate microregional identity at a house of worship is supported by Đurić (2007) who located microregional identity at a sacred monument at the border between Serbia and Romania. This conceptualisation is an unnamed but implicit theme in the work of Summit (2000) and Seidlová (2018), whose work I explore in Chapters Two, Six, and Nine. Both discuss how Jewish identity is negotiated through song, and the negotiations reflect micro identities that are spatially and temporally constituted.

Applying micro identity in this way is a novel approach to defining Jewish identity which is in line with the UK court ruling that defines Jewish identity, which I elaborated on in Chapter Two. Jewish identity at the research site is thus spatially delimited by the synagogue and temporarily delimited to Shabbat services. This succeeds in forming a clear understanding of 'Jewish' for the purpose of this study that retreats from racialised and denominational prejudices. This definition may have widespread use for other discussions regarding the nature of antisemitic hate crimes and is a useful area for further scholarship. In the following chapter on methodological approaches, I will discuss in greater detail the identity of the research participants and the constructivist approach to region (Semian, 2016).

---

[48] See Levisohn and Kelman (2019) for an interrogation of the use of the framing of Jewish Identity in the United States. This supports the argument for my critical use of micro identity.

3.3 Conclusion

This chapter set the context for the research sites, first by identifying the central themes that impact on religious peacebuilding – empires and religion; ethno-nationalism and language – and, secondly, by overviewing the history of these themes in relationship to the field sites. The complex history of Jewish movements in the Czech Lands reinforces the idea that the question of Jewish identity was just as pressing for the Jews of Prerov who created and used MST#67 as it is today. I used the typology of regional identities (Chromy et al., 2009) to map both the historic geography of field sites and the identity formation of research participants at both sites.

Liverpool and Olomouc form a single case study connected by the migratory cultural heritage of MST#67. The peacebuilding of this case study is located in enacting hidden and forgotten interconnections between the sites. Liverpool and Olomouc both demonstrate how identity formation is enacted on a policy level. Regarding the latter, in Czechia, the subjectivity of regional identities is addressed as part of an exercise in post soviet nation building. Meanwhile, for Liverpool, Bunnell points out that in this city there was a similar exercise in the construction of regional identity in the lead up to its Capital of Culture bid (2016). By highlighting the current formations of macro, meso, and micro identities in both cities, I lay foundations for arguing the efficacy of APSR as part of policy led interventions in religious peacebuilding. In the following chapter, I explain my methodological approach.

Chapter Four: Research Paradigm and Methodological Framework

This research builds understanding of the extent to which praxis and assemblage-based methodologies enable working across disciplines. This chapter sets out a robust dual praxis research paradigm and methodological framework that integrates contextual theology and qualitative social research. This responds to a call to action in the arts and peacebuilding "to take into account the unique characteristics of the arts in the context of dual praxis: creative-aesthetic and socio-political" (Wood, 2007, p.2). In this research, the creative-aesthetic is taken to include the arts and humanities including theology, and the socio-political is taken to include the social sciences including international relations.

As a religious actor and an arts practitioner my methodological framework responds to this urgent need for dual praxis by bringing together contextual theology and social research (Brinkmann, 2012).[49] My commitment to policy impact in peacebuilding has additionally informed the choice to thread international relations literature through this chapter (Bleiker, 2000, 2009, 2014, 2015, 2019; Bleiker et al., 2013, Hunter & Page, 2014; Kirakosyan & Stephenson, 2019) with the intention of speaking to diverse audiences.

In the first section, I begin by setting out an ontological position based on systems theory and a pragmatic epistemology.[50] My goal is to reflect my core thinking while establishing reliability, traceability and rigour when working between the fields of peacebuilding, theology, and the arts. Embedded in these disciplines are diverse

[49] This choice has precedent in the work of Juan Luis Segundo (2002).

[50] Pratt (2016) holds that pragmatism collapses differences between ontology and epistemology..

methodological, epistemological, and ontological viewpoints that the dual praxis is designed to address.

This chapter provides a map to the research and the approach of this thesis. As a map, this chapter will serve as a resource to follow my thinking and analysis of research materials. The first two sections focus on the planning of the research and include methodology, then research design. The next two sections focus on the 'doing' of the research including methods and experiencing research. I then move on to present in detail the methodologically explicit pragmatist approach that I used to analyse the research materials.

4.1 Epistemology and Ontology

My predisposition is towards an active epistemology which favours questions and an ontology that embraces interconnection. This position supports interdisciplinary research in arts and religious peacebuilding. These fields historically have very different ways of knowing. In this section, I give an overview of how pragmatism and complex systems ontology inform my research.

4.1.1 Pragmatism (Epistemology)

My choice of pragmatism as an epistemological position commits the methodology of this study to address the research question in a manner that is rigorous and traceable across disciplines which may adhere to oppositional paradigms (Denzin, 2010). Methodological approaches in religious peacebuilding need to be accessible to diverse actors – including social scientists, theologians, artists, ordained leaders, community members, civic and political leaders – to mitigate the risk of key actors being marginalised. In advocating pragmatism in International Relations Bauer and Brighi (2002) concur that "Pragmatism invokes a methodological pluralism and disciplinary

tolerance [and] encourages a multiperspectival style of inquiry that privileges practice" (2002, p.111). In particular, the pragmatism of Dewey enables a blurring of distinctions between "scientific knowing and human knowing" (Brinkmann, 2012, p.38; Dewey, 1896). This accounts for political leaders being obligated to scientific knowing and religious actors and artists being predisposed to human knowing. Pragmatism is an "idea about ideas" according to Menand (2002, p[51].XI) "shared amongst its founders" (Brinkmann, 2012, p.38). Essential for this research is their shared view that ideas are tools "like forks and knives and microchips – that people devise to cope with the world" (Menand, 2002, p.XI).

My pragmatist stance draws on the work of C.S. Peirce to resource my approach to abduction.[52] The goal of abductive inquiry is not to "arrive at fixed or universal knowledge through the collection of data. Rather, the goal is to be able to act in a specific situation" (Bloomberg & Volpe, 2016, p.191). Peirce's focus on inquiry as sense-making in situations of uncertainty, has proved an essential resource in navigating research in performance and religious peacebuilding. I discuss this in detail later in this chapter.

My critical use of visual methods, is supported by Peirce's logic of abduction. Visual methods capture moments of uncertainty and abduction supports sense-making. Brinkman explains abduction as "(1) We observe X, (2) X is unexpected and breaks with our normal understanding, (3) but if Y is the case, then X makes sense, (4) therefore we are allowed to claim Y, at least provisionally" (Brinkmann, 2012, p.46).

---

[51] See Cochran (1999, 2002, 2012) for an in-depth discussion of Pragmatism and International Relations.

[52] My approach to abduction encompasses a critical awareness of bias and power. See Neville, R.C. (2018). How racism should cause pragmatism to change. And Kibbey (2001)

Bleiker (2019, p.276) follows Brinkmann in his approach to visual autoethnography in that he defines a method that uses personal research materials while avoiding self-indulgence with an understanding that

> the focus lies on examining the political relevance of my experience though my own photographs. … I use my photographs as tools to re-view, re-evaluate and re-imagine the world. If they are representative, then only of my positionality and of how self-reflective ruminations about this positionality can reveal existing political discourses and the power relationships they embody (Bleiker, 2019, p.278).

Bleiker connects visual autoethnography to pragmatism through the abductive process that he describes but does not name. Utilising pragmatism as a research position for this study has enabled me to collect and analyse research materials using diverse methods which are dependable and convincing for the diversity of audiences committed to religious peacebuilding.

While my discussion of pragmatist thinkers is focused, it is useful to be mindful of West's (1989) detailed attention to Peirce's philosophical foundation in Emerson, and Peirce's challenges to Descartes. These are important to philosophically underpin future developments. Additionally, while Pratt (2016) argues that pragmatism bridges ontology and epistemology, I have separated my discussion of the two to highlight an ontological theme that is threaded throughout this thesis: interconnection.

4.1.2 Ontology of Interconnection

If ontology is understood to be the way a researcher fundamentally understands reality or, as Brinkmann (2012, p.33) says, "How is what we call the (social) world

constructed?", then I am obliged to address the ontology of interconnection. I consider all social experiences, interactions, locations, and objects to be situated in a specific context and that these specific contexts to be connected to each other through a complex ecological system. Changes in this complex ecological system are understood through a pragmatist understanding of chaos theory. Chaos theory understands that small changes in initial conditions can be amplified through feedback loops. A pragmatist understanding holds that these changes are understood through a blurred line between human knowing and scientific knowing. In this section, I will situate these rather large claims within a diverse body of literature.

Complex systems theory holds that there is a dynamic interconnection between people, places, and processes (Burns, 2014, p.5).[53] This is seen in Scriptural Reasoning through an understanding that beliefs are not absolute but particular and contextual, and also that the embodied understanding of this is the only change necessary to ending religiously-framed violence (Ochs, 2006, 2015; Adams, 2006, 2008, 2013). Complexity is at the root of my approach to arts and peacebuilding. Based on Connolly's (2013) complexity-informed political theory, Stephenson and Zanotti's (2017) conceptualise theatre as a micropolitical intervention. Sawyer (2018) also draws on complexity theory from the human knowing perspective when he considers the emergence of new ideas through group creativity, which I discuss in Chapter Nine.

My interest in the peripheries of Jewish populations is informed by the ecological systems that name complexity theory as ecology. Through a permaculture-based design, the principles of ecology are transplanted from the natural world into the social world,

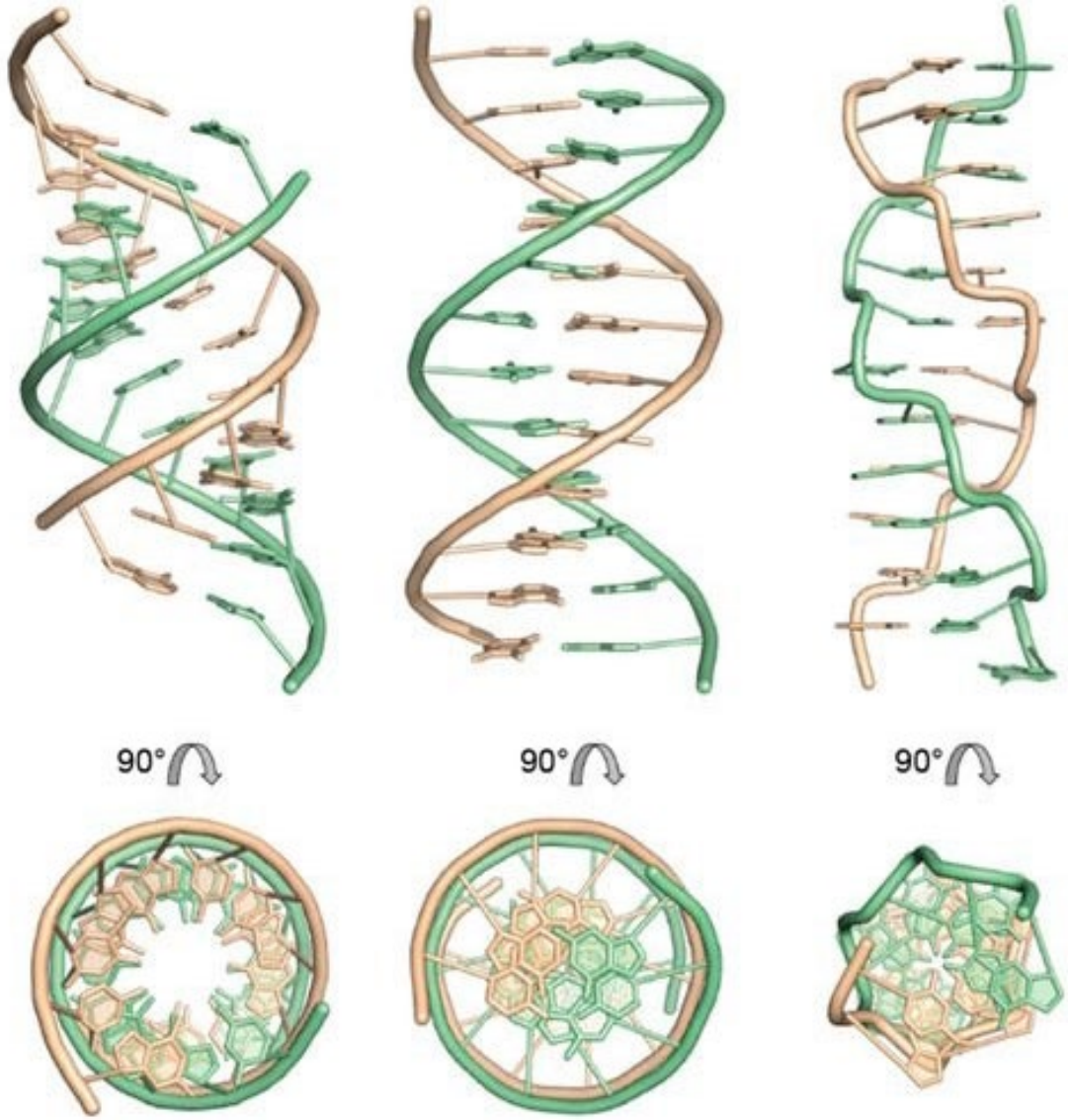
[53] See also Lichtenstein (2015) for a discussion of complex systems and action research.

again with this blurring between scientific and human knowing. As a pragmatist researcher, I bring a reflexivity to this blurring to consider where and in what way this blurring is in danger of essentialism. This is flagged up by Heylighen et al. (2006), who asserts that there is an overall suspicion of systems ontology in the social sciences as it emerges from complexity theory and "contains strong reductive elements, and in that sense it is still very much "modernist" in flavour" (2006, p.16).

The findings of this research will propose a pastoral double helix. My use of the double helix exemplifies a pragmatist's approach to complexity. This approach considers biological models of complex systems which describe interconnection. The visualisation of these models has influenced my theological reflection in a way that interconnects scientific knowing and human knowing. This has been an inspiration for both conceptualising and designing this research.

In analysing the data, I have often considered the properties of the double helix both scientifically and visually. While the two strands of the DNA function as a metaphor for plurality in theological reflection throughout this thesis, the shift in perspective depicted in the lower part of Figure 3 evokes conceptions of interdependence and interconnection.

Figure 3
The Double Helix.



Note. Reprinted from (Heinemann & Roske, 2020). CC BY 4.0

The ontology of interconnection is described differently across disciplines, as I will describe later in this chapter when I discuss equalisation. St. Pierre's discussion of post qualitative research supports my ontological approach connecting key post-structuralist philosophy with personal experience:

> How, then, does one do post qualitative inquiry? My advice (see St. Pierre, 2015) is always to read and reread as many primary and secondary sources about the theory(ies) and/or theorist(s) as possible until one becomes Foucauldian, becomes Deleuzian, becomes Derridean and has those analyses in one's bones, until one's life becomes rhizomatic as it has always been, until deconstructing all the structures we create is second nature, until one is always analyzing power relations … the post qualitative researcher must live the theories (will not be able not to live them) and will, then, live in a different world enabled by a different ethico onto-epistemology … The long preparation for post qualitative inquiry is reading, thinking, writing, and living with theory (St. Pierre, 2017, p.2)

My ontology seeks to recognise, situate, and make accessible my long preparation for this inquiry. This ontology recognises how, during this preparation, I have lived with complexity theory (which includes the rhizome) – it is in my bones.

Over the course of this research, I employ an ontology of interconnection to describe impact. Impact is conceived as changes in participants which following Deleuze, I describe as movements. Impact is movement supported by a "a nonrepresentational philosophy" where verbs (or movement) "become much more important than the nouns" (Lenco, 2014, p.134).

In this ontological light, positive religious peace can be seen as a constant process of readjustment to make space for the other (Volf, 2000, 2002). This is exemplified by Scriptural Reasoning which has no beginning and no end because reading and performing sacred text is intrinsic to religious practice. Through complexity ontology the impacts of this research are conceived through the movement of participants: the verbs and not the nouns.

This section has presented the philosophical underpinning of my approach, in the next section I explain my dual praxis methodology, which embraces both my understanding of contextual theology, in particular, Green's doing theology spiral, and Brinkman's understanding of QIIEL.

4.2 Methodology: Contextual Theology and QIIEL

In order to answer the research question – 'How can applying performance to Scriptural Reasoning support the development of an interreligious contextual theology? – it is necessary to develop the methodology needed to support creation of new knowledge and understanding of the transformation of Scriptural Reasoning from an intimate experience to a public event. In this section, I discuss my approach to contextual theology as a research methodology and the integration of the processes of contextual theology with Brinkmann's (2012) methodology of Qualitative Inquiry in Everyday Life (QIIEL).[54]

4.2.1 Contextual Theology Methodology

Many researchers in interreligious peacebuilding engage with the sacred without being theologians (see for example Appleby, 1999; Gopin, 2015; Ochs, 2015; Omer, 2016). This research embraces both the benefits and the urgency of integrating theology into peacebuilding. In this section, I introduce contextual theology, its relationship to liberation theologies and academic theologies. In order to present a contextual theology that is accessible to multi-faith religious actors without a background in academic Christian theologies.

[54] My initial thinking was influenced by Law's work on method assemblage (2004).

Placing contextual theology firstly in the methodology section foregrounds its overarching influence on this research. Additionally, it recognises that there are multiple models of contextual theology that have developed over the last 50 years (Bevans, 2002; Pears, 2010). Within each model there is a wide range of methods that are employed. In this thesis I work with what Bevans calls the praxis model. This explicitly ties faith to action (2002) and understands theology as "conceived in terms of expressing one's present experience in terms of one's faith" (Bevans, 2002, p.18).

Intrinsic to these forms of theology are cycles of action and reflection, and a critique of elite academic theology. The focus on action rather than words is articulated by Leonardo Boff:

> it does not start with words (those of the Bible or magisterium) and end in words (new theological formulations), but stems from actions and struggles and works out a theoretical structure to throw light on and examine these actions (Boff, 1988, p.10).

This articulation is key to my research methodology – the research stems from actions and struggles, and through this works out a theoretical structure from the actions. The actions are defined firstly through the praxis of contextual theology and the methodology articulated in this chapter is in many places a subsequent theoretical structure.

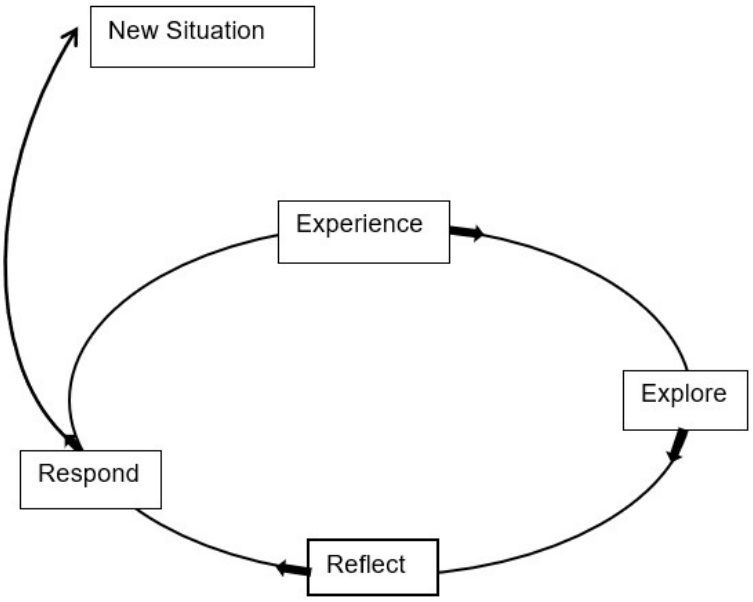
The praxis models of creating situated theology through cycles of action and reflection arose from early models of See-Judge-Act (Sands, 2018) developed by the Belgian Roman Catholic Priest Joseph Cardijn working with young working class Catholics (De La Bedoyère, 1958; Pears, 2010, p.75) then further developed in Latin America with Segundo's (1977) hermeneutic circle. Green (2009) points out that there are many different methods of doing contextual theology. or putting faith into action in a

way that is grounded in the experience of those that are praying and theologising. Contextual theology developed from the Latin American liberation theology movement which critically situated the Christian message in a postcolonial context. Liberation theology re-centred the work of the Church on justice, poverty, and equality (Segundo, 1977; Pears, 2010).

Green's method of 'doing theology' which is depicted in Figure 4, has been central to the design of this research. He argues that, while the 'doing theology spiral' conforms largely to the pastoral cycle, it is home-grown and based on his work in Aston in Birmingham and Poplar in the East End of London (2009, p.18). Green's explicit engagement with Kolb's theory (1984) of experiential learning is unique. This establishes a clear discursive bridge with the work of John Dewey, and my discussion in Chapter Five of Scriptural Reasoning and pedagogy.

Figure 4

Doing Theology Spiral



Note: Diagram is my own adapted from Green's Doing Theology Spiral (2009).

Green's praxis model of contextual theology is enacted through the methodology of the 'doing theology spiral'. The doing theology spiral is unique to Green, but he notes "the similarities between that [Pastoral Cycle] and my home-grown spiral were remarkable" (Green, 2009, p.18). In addition to the explicit connection with the work of Kolb, the doing theology spiral differs structurally from the pastoral cycle (Holland & Henriot, 1983) for its continuous nature.

The doing theology spiral involves four stages: experience, exploration, reflection, and action (Green, 2009, 2020). Each stage of the spiral combines a developmental objective with a set of tools to achieve that objective. The cycle begins with experience to situate theology in the lived reality. The explore phase involves collecting materials to add understanding and context to the experience. The reflect phase builds the bridge to Church teachings, texts, theology, and the divine word. Respond takes all the phases back into the lived reality.

The spiral adds structure to assist in the sense and meaning-making of the religious and interreligious theology produced in the context of this research. More, the spiral enables my work to enter into dialogue with more formal structures of theology in the various traditions that are part of the European religious landscape. This will be important in Chapters Nine and Ten.

4.2.2 Qualitative Inquiry in Everyday Life

QIIEL enabled me to integrate the methods used throughout the phases of doing theology with the frameworks of pragmatist informed social science research. QIIEL inquiry starts when the researcher comes across a situation that worries her/him. Brinkmann argues that QIIEL "may not just enable you personally to get a clearer view of what surprised or worried you, but which may also throw light on larger social issues as these are reflected

through your life" (Brinkmann, 2012, p.10). This is particularly relevant for this research because of my unique positionality as a religious actor. QIIEL provided a framework for collecting and analysing a distinct body of insider informed data on religious peacebuilding.

Within the methodology, small-scale inquires focus on materials that are collected through everyday life. Brinkmann's five overarching categories of material – self observations, conversations, mass media materials, visual media materials, and books of fiction – create a coherent container for the materials collected through doing contextual theology. This flexibility enables the use of the structure of QIELL to coherently group the research materials and processes. It enables me to approach these materials and processes in a framework that supports clarity of diverse interdisciplinary audiences. In the following section, I present the methods used during this research and, within each discussion, illustrate how they relate to both branches of the dual praxis methodology.

4.3 Research Design: Applied Performative Scriptural Reasoning

The research design locates Scriptural Reasoning as a method of contextual theology. It then creates a praxis spiral by asking what happens before and after a Scriptural Reasoning session. I have termed the model developed for this research, Applied Performative Scriptural Reasoning. This focuses on selecting sacred texts for Scriptural Reasoning sessions from the religious practices of participants. I define sacred texts expansively to include anything in a participant's religious practice that holds or transmits meaning.[55]

[55] See Eagleton (2014) and Lotman (1977) to situate this definition of text within the discourses of Literary Theory.

The research design correlates with the doing theology spiral as well as the taxonomy of applied performance which I discuss in detail in Chapter Six. The research design builds understanding and knowledge about what happens before a Scriptural Reasoning session and what happens after. Table 3 , illustrates the relationship between with the doing theology spiral and my research focus.[56]

Table 3

Relationship Between Research Design and Doing Theology

APSR	Doing Theology Spiral	Research Focus
Map	Experience	A situation that makes you stop and wonder Locating the context in cultural heritage Expansive and specific sacred texts and practices
Engage	Explore	Reviewing the fields of scholarship
	Reflect	Integrating theological reflection Applied Performative Scriptural Reasoning Groups
Emerge	Respond	Public Performance

Articulating Scriptural Reasoning as contextual theology and developing a praxis based model that is replicable is a key aspect of this theses' original contribution. In the following section, I discuss each phase of the research design before proceeding to the research process, describing how the research design was enacted as, in Contractor's (2012) words, 'experiencing research'.

[56] This three phase process took place in APSR sessions as part of the research design. Map, Engage, Emerge also describe the structure of this thesis

4.3.1Mapping: Sacred Texts and the Tent of Meeting

The mapping phase of the research design interrogated the assumptions embedded in the location and content of Scriptural Reasoning sessions. Scriptural Reasoning is intended to take place in a third space, often referred to as a tent of meeting, where participants gather to discuss sacred texts. A new understanding of the tent of meeting was developed through QIELL, for the purpose of this case study, the tent was constituted through tangible and intangible movable cultural heritage. As in the Mishkan model which I introduced in Chapter Two, APSR crafted a movable sacred space through the sacred tangible cultural heritage such as siddurim and intangible sacred cultural heritage such as prayer and song. This cultural heritage constituted the sacred texts necessary for Scriptural Reasoning and was identified through the multimodal interviews that I introduce later in this chapter.

4.3.2 Engaging: Scriptural Reasoning and Performance Creation

The mapping from the first stage of the research created resources for Scriptural Reasoning focus groups in which participants created a context-specific interreligious ceremony from the materials. My intention was that these sessions would be structured in line with the conventions used widely within Scriptural Reasoning involving texts being introduced and explored in sequence. After the exploration of all the texts, participants were then asked to select and sequence texts to create a public ceremony. While this seems like a difficult and ambitious task, it drew on implicit processes that are indigenous to performance practice, such as improvisation and group creativity. This is discussed in further detail in Chapter Six. The data is from the devising sessions is introduced in Chapter Nine and the data from the performance is featured in Chapter Ten

4.3.3Emerging: Interreligious Rituals in the Public Realm

The emerge phase describes the stage in the process where Scriptural Reasoning leaves the tent of meeting and enters the public square which, in the case study, was sited in a "palimpsestuous" (Hutcheon, 2012, p.21) conception of religious cultural heritage. The performance excavated the layers of history beneath the living moment. These layers were experienced simultaneously in the performance which was built through the Scriptural Reasoning process.

Applied performance practices and the experience of the participants in public facing performances and religious services enabled this progression from closed to open spaces. APSR was designed to recruit religious actors with experience and expertise as artists, performers, musicians, writers, lay leaders, and celebrants so as to achieve creative outputs with the highest possible production values for the public performances.[57]

4.4 Methods

The praxis model of contextual theology and QIELL informed my pragmatist- and complexity-informed approach to research methods. The toolbox of methods used in this research foregrounded a nuanced understanding of diverse research material within a framework whereby the imaginative leaps of contextual theology are traceable. The methods toolbox introduced in this section includes visual and sensory ethnography, autoethnography, semi-structured interviews, APSR sessions, and performance.

[57] While this case study specifically recruited participants who were religious actors, the framework is theoretically applicable to any participants who are engaged in a defined community and have a relationship to the sacred.

4.4.1Digital Fieldwork

In this section, I discuss the use of digital methods for data collection. This encompasses taking images as research data (discussed below in Anchor One) and recording devising sessions and performances (Anchor Five).

In my own performance work over the last 10 years, I have explored how migration has impacted my memory. As part of the International Conference *Migrant mothers caring for the future (*O'Neill, 2014), my performance – *Your grandmother's middle name was Rose* – drew on the dual representational theory of traumatic memory (Brewin, 2014) to understand how I transferred identity to my daughter. In this context I explored abnormalities in my short- and long-term memory. I particularly highlighted an adaptive strategy using religious practice and media-created narratives (Fiddler on the Roof, Elvis Presley, Leonard Cohen) to replace origin narratives that were never shared with me by my mother and grandmother.

My decision to privilege digital capture in fieldwork was informed by this self awareness and a desire to capture a multiplicity of data sources in order to fully consider my own subjectivity. Yerushalmi's (2011) conception of Jewish memory as liturgical and not historiographic is reflected in gaps in my own understanding of my personal history and family origin.[58] Reflection on my own liturgical memory pushed me to choose to collect ethnographic materials not only in written notes, but also through recorded notes and digital images.[59] While I was considering the reliability, credibility and rigour of my

[58] See Zipperstein (2013) for a discussion of Russian Jewish historiography and memory.

[59] The digital materials used in this research do not include images of research participants. The images are my observations of the field. I personally created all of the digital materials. This choice was based on ethical considerations and is addressed later in the chapter.

field observations, I was drawn to visual research methods which would give me the opportunity to reflect on my predisposition to forget instances that were difficult or troubling. Rose's work on how smartphone photography performs the everyday urban world (2014a, p.11) was instrumental in my initial approach to photography during fieldwork . Rose highlights a need for new methods of visual analysis that respond to the new categories of images we create as we experience our surroundings via the smartphone.

Digital materials created during the fieldwork included photographs of public history and visual culture, photographs taken during interviews or with participants who were interviewed. These photographs included displays at places of worship, pages from personal prayerbooks and hymnals, as well as ritual gestures. The performances were video-recorded in Czechia from two angles. Video and photography were not only used for data collection and multimodal notetaking but also as a form of knowledge production in itself (Pink, 2007; Bleiker, 2019; Rose 2014a, 2014b, 2016). Visual, multimodal, and sensory research methods were key to my engagement with participants and their experiences of the sacred which are often difficult to articulate with language (Pink, 2015; Rose, 2016). Religious experience is full of layered meanings and creating many pathways for participants to share embodied experiences of the sacred is fundamental to engagement and communicating complex experiences.

4.4.2 Semi-structured Interviews

My approach to the ten semi-structured interviews was informed by QIIEL and embedded contextual visual and multisensory materials (songs, ritual objects, sacred texts, photographs) into conversations with participants. Photo, object, and music elicitation in qualitative research (Rose, 2016, p.314; see also Allett, 2010; Woodward. 2016) adds

complexity to the verbal and written interview materials. The multimodal approach was also extended to walking interviews whereby participants were able to integrate a tour of their place of worship into the interview (Pink et al., 2010; Lee & Ingold, 2006). The participant-led direction of the interview enabled multiple levels of interactivity to emerge that could be understood within the conceptual framework of being co-present (Laurier, 2002; Sheller & Urry, 2006, p.218). My approach was also influenced by Collier and Collier's work on cultural inventories. "The concept of inventory is usually associated with the listing of material goods […] a cultural inventory can go beyond material items to become a detailing of human functions" (Collier & Collier, 1986, p.45). The results were interviews that had deep and complex references to the specific religious practices of the participants. These were correlated using NVivo to develop a set of sacred texts which the APSR sessions developed into an interrite.

An under theorised area of Scriptural Reasoning practice is the consideration of how texts are chosen. The interviews were designed to collect detailed descriptions of participants' religious practice in relationship to sacred texts that were important to them. These included personal religious texts since Scriptural Reasoning works best "when there are people from each tradition who are passionate about reading their scriptures, and really believe those scriptures are important for their lives" (Scriptural Reasoning, 2020).[60]

[60] The impact on Scriptural Reasoning groups of disparity in passion for scriptures is under-addressed in the literature.

4.4.3 APSR Sessions

As explained earlier in this chapter, APSR sessions integrate Scriptural Reasoning with performance practices to create public events. It can be considered a method of contextual theology which enables improvisation, imagination, and theological reflection to create a public response to an experience as well as a form of applied performance that draws on Shaughnessy's taxonomy which I discuss in Chapter Six. In section 9.2.3 I present research materials from the APSR sessions .

I facilitated three devising sessions following the convention of Scriptural Reasoning of sitting around a table with sacred texts. I described the process to community participants:

> We will look at some of the musical scores for the melodies used in Moravian synagogues … well as music, poems, psalms, and liturgies that were meaningful to members of the Prerov Community.
>
> Together we will create a short public ceremony to remember the Moravian Jewish Community which will include songs and prayers from the Jewish liturgy in the 1800's, Psalms in English, Hebrew and Czech, Poems in English and Czech and songs in Hebrew and Czech.
>
> Each session will include a short presentation about the history of Jewish practice in Prerov and Olomouc from the 16th Century onwards, followed by a discussion.
>
> Please bring a poem, song, or prayer that is meaningful to you to share with others.

My approach to gathering data in the APSR sessions was influenced by Welling and Roebben's (2017) use of video for a study of students training to be religious educators in Germany. Their study recorded 12 hours of observational video of Scriptural Reasoning sessions as a means to complement semi-structured interviews. In this

research, APSR sessions were filmed using cropped angles so participants were not identifiable. The use of video was intended to assist in building an understanding of my complex role as theologian and researcher. The videos enabled me to reflect back on the sessions to consider power and voice and were instrumental in developing understanding which led to insights on the role of religious women in peacebuilding research.

The videos enabled an understanding of the group creativity of Scriptural Reasoning. Thus, the videos documented the development of flow, improvisation, and other habits of group creativity, which I discuss in Chapter Nine. While there is critique of the impact of filming on spontaneous action (Lynch, 2002), my approach to recording the sessions is more in line with an affective approach to video ethnography where the content evokes the recorded situation rather than captures it (Vannini. 2014, p.231).

4.4.4 Public Performance as Method

In creating knowledge and understanding of applying performance to scriptural reasoning, I have foregrounded specific ways of knowing, particularly QIIEL and contextual theology. In Chapter Six, I go into depth on the performance practices that informed this research. There is additionally a substantial body of literature on performance ethnography (Denzin, 2003; Hamara et al., 2011; Snyder-Young, 2010) which reinforces the idea that the embodied practices of performance support qualitative inquiry. Systematic combining which I discuss below in Anchor Five, enabled a reflexive approach to my personal embodied theological performances as well as the group performance of the interrite.

4.5 Experiencing Research

I use the term 'fieldwork' as a convention. As mentioned earlier in this chapter, for Brinkmann, the starting point for data collection is not taken as the moment when the

researcher enters the 'field', rather it begins with an everyday life occurrence that "causes the researcher to stop and wonder. Something seems strange, confusing, and maybe even worrying" (2014, p.723). Brinkmann is sceptical of the term data, rather he asserts that "[t]here is a breakdown, a situation, people interacting, discourses mobilized, material structures, and so on, but it seems somewhat artificial to refer to these as 'data'" (2014, p.723). Alternative terms suggested include 'instances' (Denzin, 2001), 'stumble data' (Brinkmann, 2014) and 'materials' (Brinkmann, 2012).

My fieldwork which centred on the relationships of participants to MST#67 took place in the UK and Czechia and reflexively enacted new approaches to insider-outsider research (see Carling et el., 2014). In 11 months, I attended and participated weekly in a Shabbat service in the UK, attended four Shabbat services in Czechia, conducted ten semi-structured interviews (five in Czechia, five in the UK), facilitated one Scriptural Reasoning session in Czechia, and three APSR sessions in the UK. The APSR sessions resulted in three public performances, one in Olomouc, one in Prerov, and one in Liverpool. Additionally, there were two tours of Jewish history in Olomouc, two public discussions at the UK site, and three recorded feedback interviews in Liverpool. Over the course of the 11 months these resulted in six unique digital videos of sessions and performances and 2,700 digital images of the field sites. Over the course of five trips to Czechia, I wrote field diaries, recorded digital audio field notes, and gathered documents including archival materials.

In this thesis, the data collected is considered in four stages. Stage one focuses on all of the data prior to the devising of the performance and is covered in Chapter Eight. Stage two addresses data created during the APSR sessions, as discussed in Chapter Nine. Stage three, covered in Chapter Ten, addresses the data that was generated by the

performances. Meanwhile, the stage four data, which represents the reflections of participants, appears primarily in Chapters Nine and Ten.

4.5.1 Site Selection

Site selection and participant recruitment focused on connections to tangible cultural heritage. Site selection was grounded in an exploration of the relationship between a Czech Scroll and its place of origin: During the scoping trip to Czechia I collected analytical information to inform a choice between focusing on MST#135 from the Pinkas Synagogue in Prague, which is now part of the Prague Jewish Museum – or on MST#67 from Prerov .[61]

The Prague Jewish leadership which administers sacred sites, and supervises the Jewish Museum is Orthodox.[62] The smaller communities outside Prague are influenced by this administrative orthodoxy; their practice, however, tends to be more relaxed because of their small numbers. Prerov was preferable to Prague as the community in Olomouc shared certain traits of peripheral Jewish communities with the UK.

During the scoping phase, potential participants in Olomouc were more willing to support the research than those in Prague. During conversations at informal meetings, I was advised that Olomouc was 'friendlier', 'more accessible' and 'more relaxed' than Prague because it was a significant distance from the seat of Orthodox religious authority. Tracy (2010) defines resonance as the ability of research to "meaningfully reverberate and affect an audience" (2010, p.844). Resonance describes what motivates gatekeepers

[61] Prerov is in the Olomouc Administrative district and Olomouc is now the seat of the area's Jewish community. I discussed this in Chapter two.

[62] This was repeated in multiple conversations during the scoping trip.

and participants to participate in research and to share the resources of time and effort that are necessary to undertake fieldwork.

Working with religious communities outside of major population centres had the advantage of avoiding issues of research fatigue (Clark, 2008) of minority faith communities in major population centres; moreover, these peripheral locations have other advantages. Drawing on my complex systems ontology, I approached peripheral religious communities through an ecological systems lens[63]. While Prague has a wealth of resources for a Jewish community of 1,500 registered Jews (Kosher Prague, 2018), including *Masorti*, Orthodox, and Chabad Shabbat services, the much smaller community in Olomouc holds one service twice a month. Choosing the edge enabled an investigation of the impact of limited communal resources on intrareligious peace. I ultimately decided on Olomouc, because of the positive resonance with local religious actors. This was demonstrated by offers of assistance by local Christian theologians who worked in interfaith and offers of assistance from the Olomouc Jewish community.

4.5.2 Participant Recruitment

Participant recruitment in Czechia emerged from contacts gained through the MST. Contact with the Institute for Intercultural, Interreligious, and Ecumenical Research and Dialogue (IIIED) was the result of a snowball effect from an email sent to the Prague Jewish Museum which connected me to the resources of the Palacky University. With the help of key faculty members, I was able to connect with the local Christian clergy. There are numerous complex ecumenical and power implications of these negotiated

[63] 'Edge preference' is a permaculture principle in which edges are seen as 'the most valuable, diverse, and productive elements in the system' (Permaculture Principles, 2018).

relationships which will be explored in later chapters.

The innovation of this research of establishing context for APSR through tangible connections to specific cultural heritage posed a limitation in recruiting Muslim participants. I maintained a reflexive awareness of this limitation and recognise the importance of including members of the Islamic faith in future research.

My relationship with the Jewish community in Olomouc began with a referral from the MST. Formal interviews with members of the community beyond the central connection proved to be difficult. There was initial scepticism on both parts which reflected jointly held prejudices between Orthodox and Reform Judaism.

Table 4 sets out the interviews conducted in stage one of the field work to provide an overview of the regional identity, professional background, gender, religious affiliation, and mode of interview. In the course the interviews some of the participants recited entire prayers or songs from memory, others brought prayer books or bibles. Two of the interviewees instigated tours of their place of worship.

Table 4

Interviews

Participant Pseudonym	Age	Site/ Regional Identity	Profession	Gender	Religious affiliation	Mode
Hayim	50-60	Liverpool	Unemployed	Male	Jewish Renewal	Prayer elicitation
Laura	30-40	Liverpool	Academic	Female	Proselyte	Music and Prayer Elicitation
Nathan	60-75	Liverpool	Prayer Leader	Male	Jewish Reform	Object elicitation
Shoshanna	40-50	Liverpool/ Manchester	Academic	Female	Jewish Reform	Music elicitation
Samuel	40-50	Liverpool/ Manchester	Academic	Male	Jewish/ Orthodox	Email and text elicitation
Maria	40-50	Olomouc Lipnik and Prerov	Reverend	Female	Hussite	Co-present walking and object elicitation
Petra	20-30	Olomouc/ Bohemia	Student	Female	Evangelical	Music elicitation
Jakob	30-40	Olomouc	Theologian	Male	Roman Catholic	Object elicitation
Teodor	30-40	Olomouc	Theologian	Male	Roman Catholic	Co-present, email, and image elicitation
Yosef	20-30	Olomouc	Leader	Male	Jewish/ Orthodox	Co-present walking

4.5.3 Engaging Religious Actors

As an approach, QIELL provides a framework to integrate ethnographic understanding into my research, developed through attendance at religious services and conversations with those who attended these services. According to Brinkmann:

> our everyday lives are full of conversational encounters that are not set up as formal research interviews, but which simply surprise us, or stick in our minds as significant, and these can be fertile soil in processes of abductive inquiry into the fabric of everyday life … conversational breakdowns in everyday life can be a springboard for entering into fruitful interpretations of significant cultural issues (2012, p.86).

The conversations that were stumbled upon in everyday life (Tanggaard & Brinkmann 2018), are distinct from the interviews detailed above. The table below lists my attendance at religious services during this phase of the field work. I accessed Orthodox Jewish and Christian Orthodox services through participants in the study, and Jewish Reform and Jewish Chabad services through publicly accessible information. This cross denominational experience of worship allowed for more affective and sensory experiences.

Table 5 highlights religious denomination and sensory experiences which informed this research. The complexity of my insider status is woven into this research and accounts for a depth of knowledge developed through an affective intensity in short periods of time (Pink et al., 2010, p.3).

Table 5

Engagement with Clery, Religious Communities, and Places of Worship

Jewish Reform	Shabbat	Spanish Synagogue Prague
	Yom Kippur	Spanish Synagogue
Jewish Chabad	Shabbat	Prague
Jewish Orthodox	Shabbat Evening Solo	Olomouc
	Shabbat Evening with Liverpool Delegation	Olomouc
	Shabbat Morning with Liverpool Delegation	Olomouc
	Shacharit	Prague
Orthodox Christian	Sunday Morning	Prerov
	Tour	Prerov
Catholic	Rehearsal with Liverpool Delegation	Olomouc
	Tea and Tour of Jesuit Library	Olomouc
	Sharing Hospitality	Olomouc
	Publicity Support	Olomouc
	Translation Support	Olomouc
Hussite	Tour	Lipnik
Evangelical	Translation Assistance	Lipnik
	Sharing Hospitality	Olomouc

4.5.4 The Pilot

In November 2018 after two field trips to Czechia, I organised a Scriptural Reasoning session in Olomouc. My recruitment of participants involved working with my contacts at the university to reach a range of students, faculty and clergy interested in IFD. Two key contacts attended the session, but they did not recruit other participants from their own networks. I experienced it as an intensely awkward encounter because of the power differential between the two participants, one a student and the other a professor at the university.

In the months preceding my fieldwork, I expanded my knowledge and experience of Scriptural Reasoning by attending six sessions at two separate groups in Manchester. Both groups were affiliated to powerful local institutions and were well attended. Van Esdonk and Weigers (2019) explore what motivates attendance at Scriptural Reasoning sessions. [64] They identified three types of goals, which motivated participation: pragmatic, strategic, and personal (2019, p.11). Strategic reasons included a desire to "to counter prejudice by working towards creating better mutual understanding and facilitating peacekeeping or 'troubleshooting' in times of tension" (2019, p.13). Participants were also motivated by a pragmatic need to build alliances around shared issues of concern such as "ritual slaughter, male circumcision, burial rites" (2019, p.13). Personal reasons that were identified included a desire to learn "about others. This includes theological as well as cultural learning" (2019, p.13). The motivations identified by Van Esdonk and Weigers are a useful frame to consider the levels of participation in this study.

Over the course of the study there was a change in motivating factors amongst participants. Liverpool participants (other than clergy) had personal interest in attending but did not have any pragmatic or strategic interests. Czech participants were initially motivated by personal interest but over the course of the study indicated through actions that they had a growing strategic interest. [65]

---

[64] Their substantial data set included interviews with 58 people who were a mix of representatives of faith and interfaith organisations, civil servants, religious leaders, board members of local mosques and synagogues, professional and grassroots community organisers, school staff and individual participants in interfaith initiatives, in addition to 54 sessions of participant observation.

[65] These included practical ways the UK Jewish community could support the Czech community by engaging younger members of the Olomouc Jewish community and Rabbinic support for Shabbat services.

Van Esdonk and Weigers suggest that the lack of Orthodox and Haredi Jewish participation in their London work (2019, p.15) may have been a reflection of theological positions articulated by American Rabbi Soloveitchik (1964) who suggests that interfaith encounters should happen "not at a theological, but at a mundane human level" (Soloveitchik, 1964, p.24). In this light, the lack of enthusiasm amongst the Olomouc Orthodox Jewish community is understandable, as at the beginning of my fieldwork there was not a pragmatic or strategic element to the sessions that was compelling.

My own discomfort at the small group and nervousness in the situation was not, necessarily, shared by the participants, as this short observation by one participant who was a Catholic academic theologian demonstrates:

> Thank you for the invitation. You know it was for the first time for me to read the text from the Koran…It's a great day
>
> Teodor, Olomouc, November 2018

The obstacles of language and attendance at the pilot session resulted in a methodological choice to develop the interrite through an iterative process that did not involve face to face encounters between the Czech and British participants until the final event. This mediated engagement between groups (Sacks, 2007, pp.173-182) has a precedent in "brokered dialogue" (Parsons & Lavery, 2012) which involves addressing difficult issues through a participatory film process that engages participants who are stakeholders.[66] In a conversation with Czech Theologian, he described my activities through the Czech idiomatic expression 'building a house on a green field'. I took this to be a positive and

[66] The original definition of stakeholder is 'groups without whose support the organization would cease to exist' (Freeman and Reed 1983)

affectionate comment, but in the vernacular, it is typically used to describe an endeavour that is not sensible.

The brokered process was a practical way to manage the fact that "Meeting face to-face might be uncomfortable or awkward, especially in the context of controversies or social situations in which there are power imbalances among the interested parties" (Parsons & Lavery, 2012, p.4). APSR addressed the discomfort and awkwardness which emerged during the pilot.

My role in compiling the religious texts and in leading the devising process is parallel to that of the analyst in the brokered dialogue process:

> the core aspect of brokering is analytic – it is the analysts' role to identify 'points of intersection' between particular participants' accounts which contribute to 'core axes' for the dialogue… Evidence of convergence and/or divergence of perspective are important to understanding the controversy and for illuminating possible pathways. (2012, p.7)

This differentiates the brokering process from IFD which searches for common ground.[67] The brokering process took place through analysing interviews. In this light the researcher choosing texts is not exercising power over participants but using qualitative methods to map convergences and divergences.

Although I developed the APSR method in direct response to what I perceived to be both the limitations and possibilities of Scriptural Reasoning, the parallels with Brokered Dialogue adds credibility to my choices: identifying the 'core axes' for the

[67] See Neufeldt (2011) for a discussion of Theories of Change in IFD.

interrite; facilitating the devising process; and bringing the points of convergence together.

One significant difference between the two processes is that Scriptural Reasoning is most often situated outside of conflict situations. It functions as constructive and reparative process rather than a reactive one. APSR, in this way, addresses contexts of cultural violence by repairing the practices that lead to polarisation. Prior to any eruption of direct violence. In this way it is more methodologically explicit than other religious peacebuilding practices (Parson & Lavery, 2012; Levinas, 1999).

4.6 Equalisation: Anchoring Dual Praxis Insights

My approach to sense-making in Czechia was supported by a critical engagement of abductive reasoning (Reichertz, 2004; Peirce, 1929; Brinkmann, 2014). The importance of abduction lies partly in its ability to separate the "logic of discovery from the logic of justification" and to support social researchers in making "discoveries in a logically and methodologically ordered way" (Reichertz, 2004, p.160). Peirce developed "macro strategies" to enable insight (Reichertz, 2004, p.228), including the concept of "musement". Musement is akin to daydreaming or emptying the mind to create space for moments of insight (Reichertz, 2004,p.162).[68] Peirce describes the process poetically "push off into the lake of thought, and leave the breath of heaven to swell your sail. With your eyes open, awake to what is about or within you, and open conversation with yourself" (Peirce, 1931–35, vol. 6: CP, p.315).

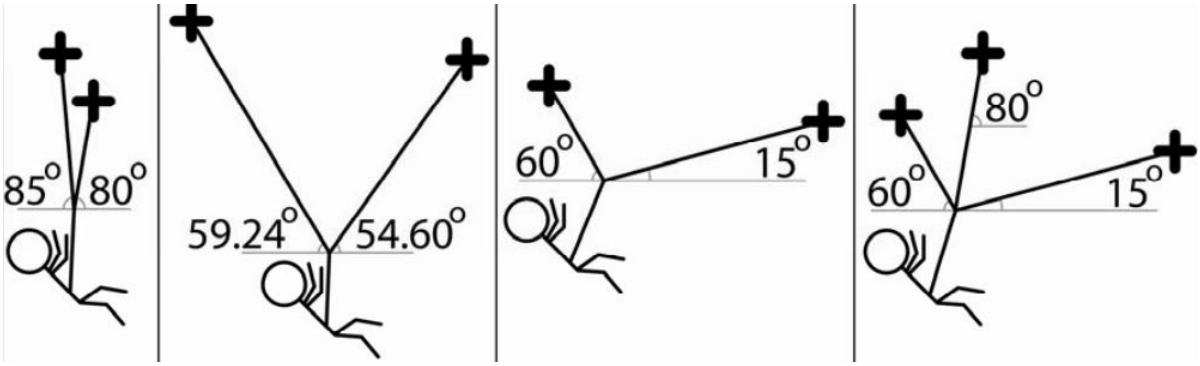
[68] See also Salas (2009) for a discussion the concept of musement and how it has been largely neglected in Peirce studies.

This approach to meaning-making creates a bridge between theological discourses of imagination (Green, 2009), sensory ethnography (Pink, 2015), visual international relations (Bleiker, 2015) and QIIEL. “Musement” identifies the analysis undertaken while moving between research locations and positions it within a dual praxis methodology. However, the detective work approach to abduction recognises the need for the traceability of research rigour. In the following section, I detail the approach that I used to balance close observation, methodical detective work, and “musement”.

In considering how to present the abductive data analysis of this research, I have chosen to develop a research metaphor derived from rock climbing. In triangulation, research insights emerge from the interaction between methods (Denzin, 2012). The equalisation metaphor develops triangulation with an understanding that ascribing credibility to a single mode of data is subjective and discipline specific. In particular, it illustrates that the load (research insight) is supported by at least two anchors (modes of data). Figure 5 visually expands the metaphor by demonstrating how the anchor works in practice. An equalisation anchor works from the understanding each anchor point is not responsible for the exact same force and the total ‘load’ is distributed relating to the capacity of the anchor. The diagram from Custer’s (2008) physics of rock-climbing module at the Massachusetts Institute of Technology illustrates the possibilities of equalisation to be methodologically explicit across disciplines.

Figure 5

Configurations of Rock Climbing Anchors



Note: Equalisation anchors represent different configurations of data sources which support research insights. From Physics of Rock Climbing (Custer, 2008, p.5). CC BY-NC-SA

Equalisation uses multimodal data to share the 'load' of each insight and, as illustrated above for a climbing anchor, the load is not necessarily distributed equally between each anchor. In this research, interviews, observations, documents, and field notes anchor insights in different combinations. Equalisation allows for dual praxis in peacebuilding as a practitioner on the ground might ascribe more credibility to an image from a field site and an NGO might ascribe more credibility to a qualitative interview. Equalising anchors is a pragmatic approach to negotiating the variance in disciplinary norms. This approach takes a realistic account of disciplinary differences and addresses the objective of creating dual praxis methodologies in performance and peacebuilding.

In the next section, I describe each of the anchors that I use in my research. As a pragmatist researcher, the anchors selected to support the findings draw on the ontological triangle (Brinkmann, 2012, p.34), considering the social world as constructed

by a relationship between conversations, experience, and objects. My choice of anchors reflects this pragmatist ontological approach.

4.6.1 Anchor One: Images as Research Data

During five fieldwork trips to Czechia, I took 2,378 photographs, these map the research context while also performing my positionality. The photographs are not representations of a fixed reality captured by a camera but a commentary on my perceptions of the visual landscape of the field sites (Bleiker, 2019). The considerable number of images opens possibilities for content analysis which reflects on my research gaze. The photographs provide a text through which it is possible to critically discuss my positionality.

The photographs also anchor themes that emerged during interviews with research participants. This approach to images as data is supported through Rose's (2014a) tripartite interpretive framework for photography, visual culture and the urban. This framework is rooted within human geography and posits that photographs in urban research not only represent the urban but also have the ability to "evoke affects beyond representation", as well as performing the urban (2013,p.194). When Rose speaks of digital photography performing the urban, she crafts an emerging framework that seeks to understand the relationship between digital capture of images in urban spaces and sociability, social life, and the various ways that humans interact with urban space (2013, p.201). While the credibility of visual research may be contested in certain disciplines the photographic anchor in this research is equalised through the use of plural interpretative frameworks.

Categories of Images

Rose suggests broad categories for visual material "inventories of the material reality of the interview; representations of social identity; and objects whose meanings were

negotiated as part of the interview" (Rose, 2016, p.325). Building on this list, my visual research materials include two additional categories: visual field notes and objects that were exchanged during participant observation.

Visual Field Notes. I use the term 'visual field notes' as a category of images that document my experience of the visual culture of the field sites in Czechia. My approach to visual field notes was based on documenting my gaze as an observer and traveller. The outputs share common traits with amateur family and travel photography as well as some practices of digital human geography (Rose, 2010, 2014a; Osborne, 2000). The images are not meant to create a representation of the environment, they capture a moment of focus in the field journeys that attracted my attention. There is also a substantial number of images in this category of 'things that I did not want to forget'. Brinkmann (2014) would call this stumble data. The images form a useful list of things that I found interesting or troubling in the environment and are discussed in Chapter Eight when I explore implicit and explicit barriers to religious peacebuilding.

Inventories of the Material Reality of the Interview. Interviews were conducted in places of worship, homes of participants, offices of participants, and coffee shops. The spaces were filled with objects and atmospheres (Pink, 2015) that reflected the social reality of the participant. This material reality included sacred texts and objects, displays of public history with text and image, memorial displays, and diverse types of religious materiality. This category of image forms a body of data that creates a religious and social context for the interview.

Representations of Social Identity. In Rose's discussion of coding images to understand their role in a photo-elicitation interview, she includes the code "representations of social identity" (2016, p.325). This specifically refers to how

interviewees bring images into the interview that aid their discussion of their identity. I discuss this category of photographs in Chapter Eight when I look at implicit and explicit barriers to positive religious peace. These images speak to how identity is created and performed both in the interview environment and through objects interviewees presented.

Objects Whose Meaning was Negotiated as Part of the Interview and Other Documents. The exchange and interaction with material culture was central to the research. Images captured these exchanges which included gifts given to the researcher; sharing and gifting of religious paraphernalia and sacred objects; sharing and gifting of *chachkies* (Yiddish for trinkets and collectables) and images of sacred texts discussed during the interview. The corporality of images, cultural objects, and images of cultural objects had a continuous impact on my affective sense making of the interviewees.

Images as Sense Making. Images (and other visual materials) contained affective ephemeral moments of fieldwork and enabled these moments to be examined in order to make sense of the barriers to positive religious peace. The images were instrumental in considering movements of research participants, which I correlate in Chapter Ten with how APSR builds positive religious peace. Rose's (2014a) interpretative frameworks for photography and the urban and for the photograph as human geography (2008), along with Becker's consideration of images as 'visual evidence' (2002), provides a lens through which to consider my use of images in this type of sense-making.

Analytical Approaches to Anchor One

The visual analysis frameworks which I use in this research are informed by the detective style of abduction which I discussed above. This approach builds on work by Bleiker on the visual dehumanisation of refugees and an exploration of the impact of visual materials on public discourse (2013, 2015). Bleiker carefully builds an argument through a

systematic visual content analysis that refugee images do not feature individual faces or human suffering in general (2013, p.403). He then builds on a significant body of literature to explicate and examine how what is known as the ñidentifiable victim effectò can be used both to humanise and dehumanise (2013, p.408). Bleikerôs notion of discursive causality has influenced my approach which retains ña notion of impact but acknowledge that images work gradually and across time and space their influence crosses numerous borders ï spatial, linguistic, psychological and other ones ï and unfolds only graduallyò (Bleiker, 2015, p.885). I return to this notion of discursive causality over the course of the thesis, using it as a means of bridging research methodology and impact.

My first step in analysis was to capture my subjective responses to the images through memos. This generative writing created textual data that could be considered alongside the digital images. This was important in thinking through the themes of the Czech sites and supported findings and themes throughout this dissertation. My second step was to approach the images in a manner that Rose refers to as ñmethodologically explicitò (2016, p.85). Every image was tagged with key words which I generated spontaneously and intuitively. This process of tagging may be considered a folksonomy, that is, ña n emergent, fluid, and uncodified user generated vocabulary for grouping and naming thingsò (Rose, 2016, p.298) and does not mirror the empirical methods used by Bleiker et al. (2013) in their study of the visual dehumanisation of refugees. Following this I conducted a frequency count of the tags using an Excel spreadsheet. Rose suggests that frequency counts of categories of images is a widespread practice in photo-elicitation interviews when there is a significant volume of data (Rose, 2016, p.325). I chose to integrate an element of frequency counts and content analysis as part of an equalisation process to support abductive insights. These enabled a nuanced analysis of the

photographs both as a method of reflexivity which helped me to consider my own gaze (Bal, 1997) and as an anchor for multimodal insights.

Reviewing the list of the tags indicated that I was less likely to assign the tag 'Christian' (which did not appear in the list of top key words) than I was to assign the tag 'Jewish'. In this case, it is both a reflection of my subjectivity and positionality and a 'conceptual weakness' since it appears that I was more likely to assign the broad codes to all things 'Jewish' but statues of Jesus were tagged as 'icon, Jesus, and public art' and not as 'Christian'. Likewise, I was more likely to use the specific tag 'Hus' than 'Christian' and the specific tag 'Church interior' rather than 'Christian' with these choices resulting in 'Christian' not being a major overarching category. The awareness of this tendency caused me to reflect carefully on both the opportunities and the obstacles created by my positionality as an insider. This contributes to my consideration of the co-emergence of personal and collective theology that I introduce in Chapter Nine.

4.6.2 Anchor Two: Semi-structured Interviews

The aim of the semi-structured interview was to learn as much as possible about the interviewee's religious practices. The interview covered the following themes:

- Daily prayer practice
- Meaningful acts of communal worship
- Memorable communal worship
- Private or home-based prayer or worship
- Memories and responses to funeral or remembrance services
- Scriptures or texts that provide courage, comfort, or solace
- Meaningful and important hymns songs or chants
- Rituals for thanksgiving or celebration

The semi-structured interviews began with a request for a detailed account of the religious practice of the interviewee. The detail enabled unexpected correlations between participants. During interviews, some participants illustrated their accounts of their religious practice with songs, prayers, recorded music, and sacred texts. This reflects the widely used technique of photo-elicitation, through which Rose (2016, p.317) suggests practitioners find the main strengths to be that the photo-elicitation interview empowers research participants and focuses their attention on the taken-for-granted in the everyday. Bagnoli finds that photo-elicitation encouraged talk that was "more emotional, more affective" (2009, p.248).

My interview technique enabled details of religious practice to be embedded into the interview and drew attention to aspects of participants religious practice that may have been taken for granted. This practice created the type of rich research data that supports an expansive definition of sacred text. Mobility was embedded into interviews and was participant directed. Two participants led me on walking tours of their place of worship, three interviewees recited prayers or sang as part of the interview, and five interviewees included a sacred material object in their interview such as a prayer book, bible, book of poems or photo/image. This type of 'elicitation' is a participant-centred approach to narrative agency.[69]

Documenting the Analysis of Interviews

Interviews were analysed through two distinct phases: prior to APSR to identify sacred texts which appeared across interviews, and post field work to develop research themes.

[69] This practice may be thought of as dyadic (object) elicitation: taking a naming convention from autoethnographic interview. See Willig (2017).

In this section, I introduce the analysis in the first phase to highlight the unique contribution to knowledge that this process entailed, before moving to discuss the second phase where the interviews were considered in conjunction with the other anchors to develop the research themes.

After the first phase of fieldwork, I analysed the interviews to identify convergences in sacred texts. This was often straightforward with reference to specific psalms; in other cases, participants talked about ritual behaviours (such as lighting candles or praying with children), which I also considered as sacred texts. As an illustrative example I reproduce an excerpt from an interview, below. Here the participant locates his moments of religious joy as emanating from conviviality and the continuity of children

> Children make me happy … that is the main thing …. If I sit in the corner here in the room and I see that there are 40 people enjoying the *Shabbat* meal and chatting and having a good time together, it's not about the song, it's about the people.
>
> Jewish Male, Olomouc, November 2018

Considered alongside Jakob's description of his religious practice a convergence emerges which supports ritual behaviours as sacred texts:

> spirituality it is important to know that I have a wife and a couple of children so that when we pray, we pray as a family for us it's a priority when we start a prayer we pray as a community, for me when we say your spiritual life it is mainly our common prayer
>
> Jakob, Olomouc, September 2018

This consideration then enables integration of performance and rituals into APSR as sacred texts. This is an original direction for Scriptural Reasoning that addresses

reoccurring questions about inclusion of religions that do not centre on written texts, as well as systems of faith and belief that are not religions. The use of qualitative research methods to identify sacred texts for Scriptural Reasoning sessions represent a unique contribution to the practice.

Sacred texts that appeared both in an interview of at least one Czech participant and one UK participant I identified as a convergence. The convergences included psalms, songs, and prayers. I compiled these into text packages and brought these to the APSR session in Liverpool. In traditional Scriptural Reasoning sessions, the power and agency of choosing texts is not foregrounded. This will be discussed in greater detail in Chapter Nine where I outline the findings from the APSR sessions.

I analysed the interviews a second time after the public performances. The equalisation approach to producing research insights takes into account that the interviews took place early in the fieldwork process, and relationships with participants subsequently developed positively as part of APSR, adding additional insight into their accounts of their religious practice.

4.6.3 Anchor Three: Material Entities

During fieldwork I collected a substantial body of objects or material entities. This is a broad category which includes books and articles written by research participants, brochures, and. a sub-category of cultural souvenirs. These include posters, handmade items, ‘chachkies’. This anchor supports findings through the integration of objects into the construction of social realities. These objects were incidentally accumulated, and their significance emerged as a means to equalise observations and fieldnotes, particularly so in religious contexts where there were restrictions on writing, recording, and photographing. Such research objects are connected with what Brinkmann calls an

ontological triangle with three legs: experiences, conversations, and objects or materiality (Brinkmann, 2012, p.35).

My use of archival musical scores manifests the interplay between the three legs of the ontological triangle. The music in worship was a recurring interview theme. With support from experts in European Jewish music, I located musical scores in the archive of the Prague Jewish Museum for liturgical melodies linked to the Prerov Synagogue at the approximate time that MST#67 was written.

My use of archival material can be considered in light of brokering dialogue. Parsons and Lavery suggest that "the core aspect of brokering is analytic – it is the analysts' role to identify 'points of intersection' between particular participants' accounts which contribute to 'core axes' for the dialogue" (2012, p.7). The point of intersection embodied by the musical scores, also included a performance and contextual theological aspect. The musical scores had the ability to articulate the totality of a palimpsest performance where all the layers of history are performed simultaneously. This discovery was only possible through the theological reflection that I discuss in the next section.

Analytical Approaches to Material Entities

Many of the material entities of this research are interpreted through the visual analytical frameworks that I have discussed above. This includes both the visible and invisible. While MST#67 is the material object that situated this research, it is barely visible amid the other material entities collected. The visible and invisible material entities can be considered like the twisted rope of tangible and intangible cultural heritage which I discussed above. MST#67 both as a specific Torah scroll and as an ancient sacred text was a continuous presence that contributed to theological insights and reflections .

4.6.4 Anchor Four: Writing

Writing is an essential element of both contextual theology and QIIEL. Research materials in this category include field diaries, Divrei torah, responses to images that I discussed above, emails, liturgy for the performance, and analytical writing. In qualitative research, writing is now understood both in terms of the significance and of the subjectivity of the process, particularly the role of writing as creating culture (Denzin, 2001; Clifford & Marcus, 1986) and the role of writing as a foundational activity in research (Richardson & St. Pierre, 2005). Thus, I kept a field diary, as creative analytical practice (CAP) (Ellis et al., 2011; Janesick 1999; Brinkmann, 2012). As discussed above, I chose to deconstruct a hegemonic approach to fieldwork materials (data) as a result of my own reflexivity on personal and communal memory. This approach to writing in the field amalgamates CAP with aspects of ethnographic fieldnotes and informs the research materials that fall under this category. St. Pierre, though, rightly points out that in post qualitative research, the researcher embodies post-structuralist theories that are embedded deeply in approaches to methodology.[70] Writing is then understood to be part of a continuum of "writing, thinking, doing, becoming" (2017, p.4). With this in mind, this category of research materials includes all of the writing in different genres that I produced as part of the inquiry.

Locating Theological Reflection in Written Research Materials

Writing does not figure significantly in the doing theology spiral. The spiral deemphasizes the contributions of the individual, amplifying the voice of the group (Green, 2009). In the reflection stage of the spiral, the intuition produced through an

[70] For a discussion of pragmatism as post-qualitative research, see Rosiek (2013).

imaginative leap across the hermeneutic gap is validated through engagement with the corpus of sacred and historical Christian texts (Green, 2009). While Green's approach is in line with the Christian theological tradition, it is antithetical to the approach of QIIEL where knowing is understood through the pragmatist lens of Dewey as a "human activity of coping with the world" (Brinkman, 2012, p.40; Dewey, 1910). Over the course of this research, I develop an original approach to bridging a continuous tension between my personal theological reflection, (often in written form), and the theological reflections of the groups that I worked with. I discuss this further in Chapter Ten when I present the pastoral double helix model which I developed as a response to this issue.

The under-theorisation of theological reflection is addressed by Graham et al. (2013), who critically name it as in vogue but lacking rigour. They assert that the process is being encouraged in "adult theological education" without being supported explicitly with methods from the Christian theological practice (2013, p.viii). Looking back at the writing I undertook during the course of this research, I can now classify them as CAP, as autoethnography and, importantly, as theological reflection. Thus, the call to rigour in theological reflection resonates with my dual praxis methodological approach. Where Green would suggest a check to ascertain validity (2009, p.102), the methodological explicitness of Graham et al. is able to relocate this validation process in the theologian.

'Theology by heart' is one of seven models of theological reflection identified by Graham et al. It "looks to the self and the interior life as the primary space in which theological awareness is generated and nurtured" (Graham et al., 2013, p.1). While this approach could be considered to date back to the psalms, the method became explicit in St Augustine's writing where he used personal autobiography to address theological questions and debates (Graham et al., 2013, p.2). This method directly connects my

writing during fieldwork to what Graham et al. consider to be a legitimate method of theological reflection.

4.6.5 Anchor Five: Performance

In line with QIIEL, the embodied experience of devising and performing the interrite was gathered in three ways: video of the performance, conversations with participants and audience members, and creative analytical practices (Brinkmann, 2012, p. 79). Creative analytical practices such as autoethnographic writing and theological reflection were a means of communicating the embodied experiences of the performative aspects of this research.

Analytical Approaches to Recordings

Video capture of the devising and performance of the interrites enabled reflective abductive analysis. The analysis involved watching the documentation several times, discussing the documentation with the participants, and then referring back to the videos to check abductive insights that I developed while doing analytical writing. Dubois & Gadde (2002) describe this process as systematic combining. Henry & Caldwell's (2006) use of systematic combining in video ethnography mirrors my approach to analysis. They describe how:

> Researchers employed an iterative non-linear process in which they moved from the literature, to interview transcripts to the visual and/or audio data, and back to the field (not necessarily in that order) to shape their understanding. In adopting this exhaustive approach they strove to increase the veracity and richness of their findings (2006, p.1).

While systematic combining describes my analytical approach to video materials, it also describes my approach to working with the five different anchors in the equalisation

model. This approach enabled the development of the pastoral double helix which I discuss in Chapter Ten. It enabled me to reflect on how my creativity and expertise in performance impacted on the research. This understanding will enable APSR to be adapted to diverse situations with different types of expertise.

4.7 Ethical Framework

This research sits within the ethical remit of QIIEL and contextual theology. The QIIEL framework is an ethics of doubt, where nothing is taken for granted and everything is questioned. Throughout the course of the research this enabled reflexive ethical engagement with my role as a religious actor. Negotiating morality and religious ethical frameworks was supported by the body of literature on contextual theology as well as a dialogical ethical theological supervision by Dr Sariya Chervallil-Contractor and Dr Chris Shannahan.

Early ethical considerations were influenced by Burns' systemic action research (SAR).[71] One of the necessary factors that Burns includes in SAR is resonance. It is vital to notice where research resonates with participants, where there is energy in the system, and where issues are legitimate (2015, p.11). Resonance is a framework for ethics. Resonance in this case meant that any power imbalance between researcher and participant was equalised as the participants were recruited from people who were already actors in the field of interreligious peacebuilding. Resonance looks for the energy in the system and for where there is a symbiotic relationship between the needs of the participating organisations' outcomes and the outcomes of this research. As an interdisciplinary project, this thesis adheres to the code of Ethics of The Centre for Trust,

[71] See Graham (2013) for a discussion of practical theology as action research.

Peace, and Social Relations at Coventry University, as well as the ethical codes of the British and Irish Association of Practical Theology, the British Sociological Association, the International Visual Sociology Association and the American Academy of Religions.

4.7.1 Informed Consent

Working with visual data and interreligious peacebuilding required a special consideration of ethics. This project used informed consent as the most basic level of engagement with participants but went beyond this to include models for participant cocreation at various points in the project. All participants were supplied with participant information sheets to ensure they understood how and where data would be used. The mixture of visual, audio, and textual methods created a diversity of data, however, my use of equalisation meant that there was no methodological need to include images or video of participants. As part of the informed consent process, participants had an induction for creative documentation methods for maintaining anonymity in photographs, video, and audio recordings. Additionally, my commitments to positive religious peacebuilding provided what Rose calls a moral framework which supported me in navigating the specificities of ethical decisions (2016, p.369).

4.7.2 Confidentiality

QIIEL produces an abundance of ethical decisions on how to approach the identities of research participants. I discussed confidentiality with each participant that I interviewed and each participant signed consent forms which stated that they were "happy for the information I provide to be attributed directly to me or for an image of myself to appear in formal research outputs". Pseudonyms were assigned to each research participant, except in specific cases where the person was a well-known public figure. Additionally,

while none of the institutions that I engaged with requested anonymity, I have decided to de-emphasise institutional names where possible and appropriate.

4.8 Conclusion

Pragmatism centres the methodology of research on answering the question in hand with the most appropriate and useful methods. I approach the field of religious peacebuilding as a pragmatist researcher informed by ecological ontology and a commitment to not reduce or essentialise the complex context of this research. In order to do this, I developed a dual praxis research using contextual theology and QIIEL methodologies. The three stage research design of APSR was implemented using four main research methods: digital fieldwork, semi-structured interviews; APSR sessions; and theological reflection.

This chapter discussed how this research design and methodology was experienced in the field through a description of the site selection, participant recruitment, and a discussion of the process of engaging religious actors and institutions. Thus, it introduced a unique approach to data collection and analysis that is informed by the pragmatist and ecological approach to research in religious peacebuilding. I outlined the five distinct categories of data used and how each category was approached for analysis. I concluded the chapter with a discussion of the ethical frameworks that supported this work.

This chapter concludes the ***Map*** section of this dissertation where I have laid out the context and process for this research. In the next section, I move on to the ***Engage*** stage where I explore the literature on Scriptural Reasoning, performance and peacebuilding, I then begin to present data and analysis of my engagement with the field site and participants' engagement in APSR. In the next chapter, I begin this process by engaging with the literature of Scriptural Reasoning scholars.

SECTION TWO: ENGAGE

Chapter Five: Scriptural Reasoning

In this Chapter I argue that I have chosen Scriptural Reasoning as central to this research because of its ability to develop an understanding of and respect for difference amongst participants. I will argue that it does this through repairing polarising discursive habits through a specific embodied practice. Additionally, I highlight the ways in which Scriptural Reasoning has developed and attempted to reach a wider public, in doing so I identify the weaknesses in the practice that APSR addresses.

I was originally attracted to Scriptural Reasoning as a form of religious peacebuilding because of the precise manner in which practitioners describe the practice.[72] Scriptural Reasoning practice and theory has a depth developed from over twenty-five years of the lived experience of its scholars. The precision of the practice enabled a structured approach to my research design, and the depth and breadth of the discourse supported my inquiry into positive religious peace.

Scriptural Reasoning is at the centre of this doctoral research because the practice offers specific and contextual approaches to understanding religiosity, religion, and faith in religious peacebuilding. Indeed, it could be considered a "Theological Abrahamic" or "Affective" model (Abu-Nimer et al., 2007, p.10) of IFD. While IFD practices can suffer

[72] Throughout this research, I have been critical of the vague terms used to describe peacebuilding encounters. See Abu-Nimer et al. (2007:24) for an example of this type of imprecision used to describe rituals in interfaith dialogue

from being under theorised (Omer, 2010), Scriptural Reasoning addresses some of the theoretical vagueness relating to this. More specifically, this research addresses important theoretical issues: inclusivity; power in the choosing contexts and texts; understanding impact of IFD; and transferring the culture to a wider audience (Abu-Nimer et al., 2007, p.211).

This chapter presents the themes in Scriptural Reasoning literature that underpin the various aspects of my approach to positive religious peacebuilding: non-binary reasoning, shared sacred space, and improvisation. I discuss gaps in the discourse which this research addresses, particularly regarding inclusivity of faiths and participants, as well as power and privilege, in choosing context and sacred texts. I consider the history and practice of Scriptural Reasoning, its key theological and philosophical foundations, its pedagogical features, and its relationship with peacebuilding. I conclude by looking at conceptions of interrituality that are theoretically useful for applying performance to Scriptural Reasoning.

I begin with clarifying some terminology. In this study, I use the term 'civil society' to refer to non-governmental organisations and religious organisations. I use the term 'civic space' to refer to public spaces that can have both free and restricted access, such as museums, libraries, governmental and non-governmental institutions including hospitals, prisons, and spaces owned and operated by organised religious groups such as mosques, gurdwaras, synagogues, churches, and temples.

Throughout this thesis, I use the term religion to refer to the organised institutions, and religious actors as those who are committed members of these institutions. Religiosity is a term that I will use to describe the level of observance of the faith traditions as defined by the religious institutions. I use Volf's (2000, 2002a) concept of

thick and thin religion in order to differentiate between distinct styles of religiosity, particularly reflective engagement with sacred texts and prayer.

The term sacred is used in the same way as Appleby does, drawing on Rudolph Otto's understanding of the word:

> the sacred projects a numinous quality (from the Latin *numen*, meaning "dynamic, spirit-filled, transhuman energy or force") that inspires simultaneous dread and fascination in the subject. An utterly mysterious yet seductively intimate presence, the sacred evokes awe and compels the human spirit (Appleby, 1999, p.28).

In the next chapter the numinous quality of the sacred will be essential in making a connection with the discourse of affect in performance.

5.1 History of Scriptural Reasoning

Scriptural Reasoning originated in the early nineties with postmodern Jewish thinkers meeting and merging traditional practices of Talmudic study with philosophical debate. These post-modern Jewish thinkers called this practice, Textual Reasoning. This analytical process attracted interest as it was witnessed by academic and theologian colleagues who were curious about the practice and wanted to participate (Ochs, 2019). There is power and agency in both crafting and disseminating stories of origin, thus, the lack of precision with which the Scriptural Reasoning Network describes the origins is indicative of the larger theoretical danger of oversimplifying Scriptural Reasoning in order to reach a wider public:[73] "a few Jewish scholars of rabbinic texts got together with

[73] The Scriptural Reasoning Network is the main North American organisation whose mission is to 'coordinate and cultivate the practice of Scriptural Reasoning (SR) across North America' (Scriptural Reasoning Network 2017).

a few Jewish philosophers to read scripture. They had so much fun arguing with each other that they decided to invite a group of Christian theologians to join them" (Scriptural Reasoning Network, 2017, History section).

It is vital to pay attention to this shift of focus towards pleasure and company, rather than hermeneutical processes (Ochs, 2019, p.37) because it is indicative of a fault line that became apparent in Scriptural Reasoning as it moved from the academic circles of its founders to become a wider public practice. The simplicity of the practice can obscure its revolutionary pedagogy for non-binary reasoning. My explicit choices in this research regarding religious actors and new conceptualisations of sacred text address this fault line.

In addition, both of these accounts understate the academic context and minimises the significance of institutional power that aided the development of Scriptural Reasoning. In the beginning, the meetings were incubated through affiliations with the American Academy of Religions (AAR), the largest global association of religious studies specialists and theologians. This development was nurtured through prestigious institutional affiliations that aided in spreading the practice. Weiss (2017) suggests that this tension embedded contradictions in second and third generation scholars and practitioners who experience a friction between the training of an academic theologian and the practices of Scriptural Reasoning. This mirrors contextual theology's critical discursive relationship with academic theology (Green, 2009; Bevans, 2002; Pears, 2009).

Contextual theology developed significantly at moments of political urgency: For instance, the work of Cardijn, a Belgian Roman Catholic Cardinal in post-First World War Europe; Segundo (1977) and the postcolonial liberation struggles in South America;

and Green's (2009) experience of the civil rights movement in the United States and working-class struggles in the UK. A similar political urgency can be seen amongst Scriptural Reasoning scholars after the terrorist attacks on New York and Washington DC on September 11, 2001. The *1000 Cities Project* was started in order to spread the practice by training people to use Scriptural Reasoning in civic spaces. Scriptural Reasoning groups emerged in London, with different practices, ethics, and codes of conduct, which I will discuss later in this chapter. David Ford, the Director of Cambridge Inter-faith (CIF) became instrumental in considering how the practice could reach out past its Abrahamic roots, and Peter Ochs progressively moved towards deeper engagement with international relations and peacebuilding.

In his most recent book, *Religion without Violence*, Ochs (2019) brings together current and pressing themes in Scriptural Reasoning discourse: its practice and history in civil society contexts; an overview of the philosophical grounding in pragmatism; and the application of Scriptural Reasoning to situations of direct violence. Part of the impact of the volume is likely to be in codifying a diverse practice and creating a hierarchy of authority over the practice. In some ways this addresses the concern of grassroots groups disregarding guidelines for best practice. The dual praxis methodology of my research is intended to address this concern through accessible ways of experiencing the pragmatist logic that is central to Ochs' discourse.

A tension between Scriptural Reasoning insiders and outsiders is apparent in the self-identifying conventions that Ochs establishes. In describing Scriptural Reasoning as a bottom-up approach developed by practitioners, Ochs continuously refers to a 'We' that remains ambiguous. Thus, the practice of formational Scriptural Reasoning (FSR), which is the foundational practice, starts with a table with at least three chairs around it and an

understanding that "we discovered that formational SR works best if there are only five to nine people around the study table" (2019, p.3). These fellowships of Scriptural Reasoning study are theologically productive, however, there is an absence of the critique embedded in contextual theology which continuously questions institutional power and privilege.

Later in this chapter, and in Chapter Seven, I go into more detail regarding Ochs' work developing Scriptural Reasoning into value predicate analysis (VPA) a "relatively uncomplicated early warning tool for measuring modest-sized religious groups probable behavioral [sic] tendencies toward other groups in settings of potential conflict" (Ochs et al., 2019, p.94). Ochs' use of a positivist vocabulary can be off-putting, however, the concept that Scriptural Reasoning reduces linguistic value judgements is an idea I return to over the course of this research (2019, p.158). In the next section, I develop a central theme of this research, which is how Scriptural Reasoning develops the capacity to reduce value judgements and learn polyvalence.

5.2 Philosophical Foundations

This section summarises the key philosophical themes embedded in Scriptural Reasoning literature which inform the peacebuilding approaches of my research. This section presents literature which explores Scriptural Reasoning as a reparative practice that enables the transformation of binary thinking through experiential learning.

A primary claim of Scriptural Reasoning is that it promotes the use of non-binary reasoning. The language used to describe this element of Scriptural Reasoning varies greatly. The 'triadic semiotic' is a central concern for major contributors to the literature (Ochs, 2006; Adams, 2006). Kepnes explains that in "the triadic semiotic model, the meaning of scripture is only known as it is heard and used by a contemporary reader and

a contemporary community of interpreters" (Kepnes, 2006, p.375). Thus, the triadic semiotic privileges the context of the person who is interpreting scripture. [74] Ochs and Adams both suggest that understanding and accepting that beliefs are not absolute but particular and contextual is the only necessary change we need to make to end religiously framed violence (Ochs, 2006, 2015; Adams, 2006, 2008, 2013).

For the purpose of this study, Ochs' use of the terms "multi vocal and polysemic" are helpful. These are adjectives that describe texts as having more than one probable meaning (Ochs, 2019, p.51). Ochs bases his religious peacebuilding work on the argument "that contrary to some stereotypes, traditional religions tend to present their elemental beliefs in ambiguous terms and their behaviour rules in terms that are 'polyvalent' (in terms that carry many types and levels of meaning)" (Ochs, 2019, p.16).

Scriptural Reasoning is a reparative practice. According to Adams, one of the things that Scriptural Reasoning does is to enable the experiential learning of advanced philosophical habits (Adams, 2013). While Ochs focuses on the ability of participants to read more than one meaning into a line of scripture (2006, 2019), Adams understands that Scriptural Reasoning teaches participants this ability: "Certain philosophical habits can be discerned in their practices and their specific problematic features can be identified. These problematic features can arguably be traced back to Descartes and Kant" (Adams, 2013, p.2). Social polarisation is correlated across disciplines with protracted conflict (Appleby, 1999; Basedau & De Juan, 2008; Lederach & Lederach, 2010;

[74] While Scriptural Reasoning shares elements of other forms of scriptural study Moyaert considers it a "novel practice that resonates with and deviates from age-old practices of scriptural study" (2019a, p.96).

Lederach, 2015) which enables a correlation between Adams' concern with non-binary philosophical habits (2013, p.2) and advancing non-polarising public discourse.

One of the themes that Ochs explores which ties him closely to Adams is the logic of caring: "We have adopted the directive "Care for those who cry!" as a name for the maxim that guides Scriptural Reasoning's way of repairing the ills of modernism" (Ochs, 2006, p.475). Ochs suggests that Scriptural Reasoning cares in a non-binary way. By the ills of modernism, Ochs is referring to the post-modern critique of modernist claims of universal truths "any claims are suspect if they bear the quantifier 'universal' or the modal character 'necessary' or 'impossible'" (2006, p.467). Here it is important to remember that polarisation is identified as oppositional to peace. Polarisation is linked to the ills of modernism and claims of universal truth or, as Ochs asserts, "totalising is bad" and we need to "treat all binary claims as suspect" (2006, p.467).

Ochs explicitly distinguishes between the "dyadic logics of suffering and of oppression and the non-dyadic, or illustratively triadic, logics of caring for those who suffer and of repairing the conditions of suffering and oppression" (2006, p.475). This is a key philosophical point that will be traced throughout this study. APSR holds the potential to craft public performance imbued with the logic of repair . The discussion of multi-directional memory, which I consider in Chapter Ten, is discursively linked to this non-dyadic logic of caring and repair which speaks both to the actual suffering and the philosophical habits that perpetuate it.

Ochs and Adams both hold a tenacious philosophical belief in the ability of Scriptural Reasoning to repair habits of binary logic alongside a committed position that binary logic creates polarisation that contributes to cultural and structural violence. Scriptural Reasoning can repair these binary habits by teaching the habits of better

disagreement. While Adams (2013) attempts to clearly layout the philosophical position, critical points are easily lost on a non-specialist. It is important, however, that non specialists also understand the argument.

Adams crafts an argument in opposition to secular universalism in IFD frameworks drawing on the practices of receptive ecumenism (Murray, 2008) and Scriptural Reasoning. Secular universalism can be called "the pursuit of neutral ground" and the "assumption that underlies the pursuit of neutral ground is that the criteria for judgement are innate and invariant" (Adams, 2013, p.7). Underlying the pursuit of neutral ground is an acceptance that beliefs are informed by absolute reason which, according to Adams:

> is a development of the Cartesian notion of the 'natural light' … Its implications for philosophical method, especially in relation to questions of disagreement between members of different traditions, are serious. Because criteria for judgement are considered innate, they are taken to be necessary. An opponent in debate thus does not merely deny something that I affirm; my opponent denies reason itself (2013, p.7).

The secular universalism that underpins many IFD frameworks does not address the philosophical habits that contribute to the cultural violence of binary logic. This research maps the interconnections between the logic of Scriptural Reasoning and positive religious peacebuilding, thus creating new ways to know and experience non-binary logics. This research develops new knowledge of the pedagogy of APSR as pragmatic repair which functions in practice as follows:

> Participants in SR … are stimulated to make small-scale investigations into another's practices of reading. This does not yield a hermeneutic theory; it

> produces something analogous to ethnography: a description of something observed combined with an attempt to understand it (Adams, 2013, p.8).

In this way, Scriptural Reasoning and APSR offer an alternative pedagogy that addresses the secular universalism underpinning many IFD practices. It remains a continuous challenge to create accessible language and pedagogy for pragmatic repairs of secular universalism.

Ochs' and Adams' writing on the violence of binary logic and the alternative that is offered by Scriptural Reasoning is one example of philosophical and theological writings in the discourse that can be difficult to understand for a non-specialist audience. As noted above, Ochs (2006) describes an urgency to spread the practice after September 11, 2001. This was imagined at the time, not as exponential growth through media or policy, but as a gradual growth enabled through more people learning the skills and having the experience. Communicating to a non-specialist audience the importance of repairing the habits of binary logic is a challenge and, in the next section, I discuss in depth new approaches to this challenge.

5.3 The Practicalities of Scriptural Reasoning

Above, I referred to the post 9/11 urgency for dissemination of Scriptural Reasoning experienced by founding practitioners. The proliferation of online materials aimed at a public is one result of this activity. However, the ability of these materials to translate philosophical and pedagogical arguments to the general public is troublingly

inconsistent.[75] Intriguingly, the empirical work of Van Esdonk and Weigers (2019) chronicle these tensions but ultimately finds that they do not disrupt the core functionality of the practice.

The guidelines of Scriptural Reasoning are simple rules that address theologically and philosophically complex issues (Cambridge Inter-faith, 2017; Scriptural Reasoning Society, 2008; Scriptural Reasoning Network, 2017). They comprise common guidelines, advice for best practice, there are however, divergences. For example, Cambridge Interfaith and the Rose Castle Foundation (SR.org) websites suggest that Scriptural Reasoning "works best when there are at least two people from each of the participating religions so that no one person feels they are the sole representative of their faith" (SR.org, 2016). The Scriptural Reasoning Network stipulates that the meetings are intended for members of the Abrahamic faiths but opens up participation to the unaffiliated. This advice is attempting to translate the philosophical warrants in a way that is accessible to the general public. Whether or not these translations are adequate to enable a practice of Scriptural Reasoning which functions as a practice of repair is contested. This research is a completely novel approach to the translation which is multi-modal and performative.

The issue of authority and responsibility for choosing texts is not transparent in the main websites mentioned above. How authority is established in Scriptural Reasoning is not straight forward and the websites use a variety of approaches. *Scriptural Reasoning.org*

---

[75] See online scriptural reasoning resources: Scriptural Reasoning Network (2017) https://www.srnetwork.org/; Scriptural Reasoning Society (2008) http://www.Scriptural Reasoning.org.uk/; Cambridge Interfaith Programme (2017) http://www.scripturalreasoning.org; Rose Castle Foundation (2020); http://www.Scriptural Reasoning.org/contact.html (SR.org, 2020).

established authority through affiliation with a respected academic institution as indicated by the statement that appears on each page: "This website is supported by the Rose Castle Foundation in partnership with the Cambridge Interfaith Programme. Rose Castle Foundation is a leader in the delivery of Scriptural Reasoning" The Scriptural Reasoning Society[76] establishes authority through religious supervision of the "London *Beit Din* and the *Fatwa* Committee of the London Central Mosque and Islamic Cultural Centre" (2008). This research has attempted to make the choosing of texts a more explicit and transparent process.

The Society for Scriptural Reasoning and the Rose Castle Foundation take two different approaches to explaining practice of a triadic semiotic to the general public. The description below from Rose Castle gives direct advice on how to do this:

> Scriptural Reasoning is much more fruitful if the discussion remains focused on the texts in front of you – rather than becoming a general discussion on religion. You can draw from sources other than the passage in front of you, but you should always be able to connect what you say to the texts. Nobody represents their faith tradition so avoid making statements such as 'Christians/Muslims/Jews believe'. It would be better to say (for example), 'as a Christian/Muslim/Jew, I think this text means' (SR.org, 2020).

The Scriptural Reasoning Society chooses very different language when it clearly states that it is prohibited to attempt to establish "fourth position" structures or regulations which might, in any way, begin to form alternative sources of authority. "Authority in

[76] The Scriptural Reasoning Society is a group of approximately 247 members who represent independent groups that share a common ethic, known as the 'Oxford Ethic'.

Scriptural Reasoning therefore lies at all times primarily with the religious laws, churches and religious communities of the participant faiths alone" (2008). Using 'I' statements and resisting universalising fourth positions mirrors other positive communication strategies such as non-violent communication and can develop habits of particularity that promote the experience of non-binary reasoning.

Kepnes suggests Scriptural Reasoning works best when it "requires participants who are at once dedicated to their religious traditions, knowledgeable in both the discourses of traditional interpretation and contemporary social and human sciences, and willing to read their scripture with others outside their traditions" (2006, p.381). Kepnes considers this a pragmatic instruction to restrict participation to those who are religious actors. His directive regarding knowledge of interpretation limits the understanding of what Scriptural Reasoning does to the textual aspect of the practice and disregards the thinking of other key writers regarding the importance of hospitality and collegiality (Cheetham, 2010; Moyaert, 2017).

Kepnes's rule suggests that Scriptural Reasoning does not necessarily work well with participants who belong to a religion but have low levels of religiosity. This lack of religiosity of participants can undermine the 'success' of the sessions. The sacrality of the text is an explicit requirement that is traced through directions and directives. The broad directives which are part of the Scriptural Reasoning online discourse obscure the philosophical underpinnings. This limits the agency of participants and organisers to make informed decisions regarding participation.

By expanding the conceptualisation of 'text', I will suggest through my research that APSR has the capacity to address this issue and enable the inclusion of people who belong to religious communities but do not necessarily have strong religious beliefs. To

lay a foundation for this, in the next section, I give an account of Scriptural Reasoning's diversity.

5.4 Accounting for Scriptural Reasoning Ethnographically

I approach the issue of diversity in the spirit of dual praxis. Thus, I follow the ethnographic approach put forward by Adams who compared writing about Scriptural Reasoning as "analogous to ethnography: a description of something observed combined with an attempt to understand it" (2013, p.8) and I combine this with the empirical approach used by Van Esdonk and Weigers (2019). Meanwhile, I remain mindful that Scriptural Reasoning cannot be understood "in some wholly general way, but only by the concrete settings of each fellowship of study" (Ochs, 2019, p.25). The following subsections cluster three important themes in Scriptural Reasoning discourse through ethnographic accounts: the relationship between academic centres and civil society practice; approaches to expanding the diversity and inclusivity of faiths; and approaches to considering the diversity and inclusivity of participants.

5.4.1 Academic Centres

As mentioned above, it is important to contextualise the origins of Scriptural Reasoning in the institutions its founding members were affiliated with. Scriptural Reasoning is considered to have radiated "out from two academic Centres: one at the University of Virginia led by Peter Ochs and the other at Cambridge University led by David Ford" (Scriptural Reasoning Network, 2015). One can link the growth of Scriptural Reasoning from a practice among colleagues to an international movement to the resources and prestige these institutions provided.

Holding a contextual theology mirror up to Scriptural Reasoning enables a deeper critique of aspects of the practice that can be taken for granted. Contextual theology is

characterised by a continuous critique of theological institutions and power. While both contextual theology and Scriptural Reasoning privilege the lived experience of the faithful, this critique is mostly absent from the Scriptural Reasoning discourse.

From a pragmatist's perspective empirical analyses of Scriptural Reasoning contribute to the understanding of the impact of government interventions in IFD, and Scriptural Reasoning in particular. The accounts of Van Esdonk and Weigers (2019) detail the transition of Scriptural Reasoning from the academy to the public sphere, the hopes for the practice, and the fault lines that appeared: "The wider implementation of Scriptural Reasoning in the 2000s … did not become the success that David Ford and Jeffrey Bailey expected" (Van Esdonk & Weigers, 2019, p.40). This could be correlated with government funding and the reaction to these. In particular, the impact of British government funding (including that from the Ministry of Housing and 'Prevent') on interfaith engagement between Jews and Muslims in London (2019, p.13) created an overall suspicion and resulted in some scandal.[77] Most notably this involved the use of prohibited finance which resulted in division and the issuing of the religious edict [*fatwa*] that informed the 'Oxford Ethic' introduced by the Scriptural Reasoning Society (Van Esdonk & Weigers, 2019, p.37). The call for members to

> be vigilant in regard to any institution or person who attempts to instrumentalise or commodify the practice of Scriptural Reasoning for financial or other material gain, or in order to advance state sponsored or other interference in the sovereign

[77] As noted in the introduction The UK Government's Preventing Violent Extremism programme, known as 'Prevent' has come under considerable criticism as Islamophobic.

> internal doctrines(Scriptural Reasoning Society, 2008, 'Community Ethic' para. 4)

will be important to consider later in the chapter when I discuss the ethics of researching Scriptural Reasoning.

Van Esdonk and Weiger's research supports my analysis of motivations for participation, identifying three primary drivers: pragmatic, strategic, and personal. I discuss these in detail in Chapters Eight, Nine, and Ten. Additionally, their findings correlate intrafaith themes relating to tensions between orthodox and reform Judaism, as well as highlighting risks involved with the lack of oversight that I addressed above.

While Van Esdonk and Weiger find that Scriptural Reasoning "has become a meaningful approach for interreligious engagement currently used by Jews and Muslims in London" (2019, p.66), their study points to the risks of government intervention and the lack of oversight as Scriptural Reasoning left the academy. This is an essential point because they do not engage with the philosophical warrants that academics, such as Adams and Ochs, so strongly believe to be the reason Scriptural Reasoning works as peacebuilding.

5.4.2 Inclusivity of Participants

One way to consider inclusivity of participants is through personal accounts of Scriptural Reasoning. These include lectures and public addresses as well as interviews (both written and filmed), short documentaries and films of sessions recorded by CIF. Lambkin's critique of Kepnes' "remarkable disregard for the internal diversity and historical fluidity of Judaism, Christianity and Islam" (2010, p.43) points to a problem throughout the literature and practice. This intrafaith diversity was pointed out by Van Esdonk and Weigers (2019) and emerged as a theme in my research.

Gender inclusion and equality also emerged during my fieldwork as a theme of APSR as the practice addresses implicit and explicit issues of women's voices in grassroots religious institutions. Working between contextual theology and Scriptural Reasoning provides a structure to consider the wide-ranging impact of male dominated religious institutions on grassroots religious peacebuilding.[78] I discuss gender in Scriptural Reasoning from a feminist perspective without reducing my understanding of the experience of women participants to universal claims about gender.[79] However, in relevant literature, some women write about Scriptural Reasoning without specific attention to gender (Kaye, 2010; Tiscalli, 2006), whereas others focus on it specifically (Chaudhry et al., 2009).

As a pragmatist researcher, I consider the most obvious displays of gender disparity in the public face of Scriptural Reasoning discourse. On ScripturalReasoning.org.uk, one out of eleven academic resources is written by a woman (SR.org, 2020) and only 24% of the Scriptural Reasoning bibliography on the Cambridge Inter-faith website includes an author with a woman's name (CIF, 2020). In Chapter Seven, I will discuss gender and religious peacebuilding in greater depth. Given these figures, there is a continuous tension in Scriptural Reasoning literature between inclusion and tokenism. Additionally, there is a tension between collegiality and hierarchy. Some of this can be taken at face value from the make-up of the literature, in other cases it is

[78] I am conscious of replicating bias in theology by not citing enough black and minority ethnic religious women scholars. My approach to this is informed by the lasting memory of Gloria Watkins (bell hooks) telling us as a class of undergraduates who were complaining of lack of racial diversity on her reading list that her goal was for us to develop the ability to critically read literature for the implicit power of gender, race, and class.

[79] I use the terms 'women' and 'female' as inclusive terms and situate the power to choose to use them with the subject.

more complex as some theologians might participate in Scriptural Reasoning, yet not have a significant profile in the literature.

In this light, it is interesting to consider Chaudhry, Rashkover and Muers who write together (2009) and separately (Chaudhry, 2013; Rashkover, 2002; Higton & Muers, 2012) as feminist theologians. Egnell (2011) considers Scriptural Reasoning from a feminist perspective and highlights how power operates in choosing texts:

> I also have some questions about the method of Scriptural Reasoning, which can be boiled down to the classical feminist issues of power: power over the discourse, over who sets the agenda, who defines what the problem is, who decides what parts of scripture are relevant to the problem (Egnell, 2011, p.80).

Addressing the choice of texts through qualitative research methods is one of the key innovations of this research.[80] Issues of 'power over discourse' are addressed through the discussion about group creativity that I introduce in the next chapter. The pastoral double helix which I discuss in Chapter Ten, particularly provides a way to consider approaches to structural inequalities without creating gender essentialist binaries.

Considering non-binary Scriptural Reasoning inclusivity demands critical reflection on insider and outsider status, a major theme in contextual theology, but not in Scriptural Reasoning. Weiss approaches the possibility of the failure of Scriptural Reasoning from the perspective of his experience of the relationship between academic and non-academic participants:

---

[80] The most common practice for choosing texts for Scriptural Reasoning is for the group to discuss what subject they would like to look into, and then to select a pre-designed text packet from the internet. The design of these packets is not traceable.

> If non-academics react negatively to Scriptural Reasoning with academics, this may be not because the non-academics "cannot keep up," but because the academics themselves may be departing from the logic of Scriptural Reasoning unawares (Weiss, 2017, p.7).

Weiss captures the experience of Scriptural Reasoning relationships in practice. As Weiss (2017, p.7) grapples with his own training as an academic to be impartial and produce "a 'proper' reading [which] inherently requires that one bracket and set aside personal or communally-particular commitments when engaging the text". He considers that academic training does not privilege, but hinders, the ability to engage with Scriptural Reasoning. Weiss describes what Ochs might consider 'firstness' or following of a personal impulse as something difficult for academics (from his personal perspective) to do. This idea of impulse is something that I explore in Chapter Nine when I comment on group creativity in APSR sessions. Weiss points to Scriptural Reasoning as a pedagogy of practice-based learning with a "radically egalitarian epistemology" (2017, p.3) that assumes if an 'academically trained person' follows the rules they will learn new skills.

Taken together these explorations, discussed above, demonstrate the gap in the literature and practice that my research addresses. Scriptural Reasoning has deep philosophical roots but in the desire to reach a wider public there has been a lack of methodological explicitness about how to translate the academic practice to the wider public. In this way the drive for inclusivity and diversity has resulted in missteps, confusions, and the practice not growing exponentially. In the next section I begin the discussion of the literature which will support the process of applying performance to Scriptural Reasoning.

5.5 Applying Scriptural Reasoning

As will be clear by now, the aim of this research is to investigate how to build religious peace by applying performance to Scriptural Reasoning. In this section, I introduce two different and contradictory models that attempt to explicate how Scriptural Reasoning builds peace. I begin with the interfaith maturity model which Allen (2016) applies to Scriptural Reasoning as a researcher who is not a Scriptural Reasoning insider. I then present the model developed by Ochs, a Scriptural Reasoning insider, for the direct application of Scriptural Reasoning to diagnose the contribution of religion to violent conflict (Ochs et al., 2019). These different models set the stage for further discussion regarding how this study significantly moves forward the thinking about the relationship between Scriptural Reasoning and peacebuilding, outside of conflict zones.

Allen (2016) investigates Scriptural Reasoning in the context of the various approaches of higher education institution's (HEI) interfaith programmes. Her aim is to explore the 'effectiveness' of the programs in relation to the development of interfaith maturity, a concept that she develops based on King and Baxter Magolda's (2005) human development theory of intercultural maturity. This theory provides "a multidimensional framework that describes how people become increasingly capable of understanding and acting in ways that are interculturally aware and appropriate" (King & Baxter Magolda, 2005, p.573).

Allen's study analysed three different approaches "according to their potential to move students through three levels of maturity—initial, intermediate, and mature—in the three levels of development—cognitive, intrapersonal, and interpersonal" (Allen, 2016,

p.4). The study is one of a small body of research projects that seek to produce knowledge and understanding of the changes that take place through Scriptural Reasoning using empirical research methods.

The King and Baxter Magolda (2005) framework which forms the basis of Allen's work situates intercultural competence in the discourses of human development theory that underpin work on diversity education. King and Baxter Magolda's (2005) framework for intercultural maturity is a multifaceted approach which engages personal learning, developing an awareness of one's own beliefs and applying this in situations of diversity. The behaviours described in the framework can shed light on the different approaches of Adams (2013) and Ochs (2019), on one hand, who see Scriptural Reasoning as pedagogy for non-binary logic and Cheetham (2010), Ford (2006) and Moyaert (2017), on the other, who focus on collegiality and hospitality. This can be mapped roughly to the three-phase framework (King & Baxter Magolda, 2005; Allen, 2016) of cognitive, intrapersonal and interpersonal development.

Allen's work indicates that Scriptural Reasoning can develop interfaith maturity across the three developmental levels (2016, p.11). Her contribution is significant for connecting Scriptural Reasoning literature to the analyses of social cohesion (2016, p.2). However, her study was critical of (internal) monitoring and evaluation processes as well as the limitations of Scriptural Reasoning in its applicability to national policy because of the focus on the Abrahamic faiths. My examination of expanding Scriptural Reasoning beyond the Abrahamic faiths using qualitative research methods to locate sacred texts represents one of the unique contributions that this research makes to the field of Scriptural Reasoning.

Ochs names his approach of applying Scriptural Reasoning to interreligious peacebuilding as "hearth-to-hearth peacebuilding" (H2H) (2019, p.20). Through this, he privileges a reading of what happens in Scriptural Reasoning sessions as people engaging in interfaith encounters from the place of greatest warmth in their religion. This place of greatest warmth is conceptualised as a hearth and the hearth of a religion is embodied through the sacred text. Regular practice of Scriptural Reasoning, Ochs holds, produces conditions where the heart felt sharing that Ochs believes happens within religions is mirrored in the Scriptural Reasoning groups (2019, p.19). Thus, H2H considers linguistic flexibility and value judgements that are present in the members and leaders of small to medium size religious groups. I discuss Ochs' two concepts in further detail in Chapter Seven.

Ochs' move to address the Abrahamic exclusivity of Scriptural Reasoning, reflects one of the innovations of my research: "I look for some dimension of material culture that the group values most of all and that serves as a focus of gatherings where group members share instruction about deep values, beliefs, and sources of guidance" (Ochs, 2019, p.20). However, Ochs appears to disregard the internal plurality of religions (Lambkin, 2010) and the complexity embedded in the prayers of religious women in male dominated places of worship who experience the hearth as a place that they are excluded from.

Conceptualising Scriptural Reasoning as a practice from which theory grew (Ochs, 2019, p.2) is one way to contain the uncertainties of the practice and develop models for its proliferation. David Ford's theory of Scriptural Reasoning focuses on a core value of collegiality and hospitality (2012), and he suggests that the collegiality and

collaboration of Scriptural Reasoning prepares participants to meet opposition from their own communities both secular and religious (Ford, 2006).

Ford's exemplifies a major strand of Scriptural Reasoning discourse which holds that collegiality across difference is one if its central facets. Collegiality and hospitality are concepts, however, that need to be interrogated on the basis of critical analytical frameworks relating to race, gender, class, and sexuality. [81] Over the course of this research, collegiality and hospitality have been explored from the perspective of their constituent parts including sharing food (considered as nourishment and ritual), gift giving, and 'walking tours' (considered as mobilities). These are presented in Chapters Eight, Nine, and Ten. Engaging with this complexity opens discursive doors and windows for understandings of hearth and sacred in non-essentialist contextual ways. Meanwhile, in the next section I look more explicitly at how Scriptural Reasoning develops new knowledge and understanding.

5.6 Scriptural Reasoning and Pedagogy

A question central to this research is: What does Scriptural Reasoning enable people to do? In this section, I consider this through the framework of pedagogy. I use the term 'doing' to avoid words such as 'teaching' and 'learning' mindful of their entanglement with the banking model of education which I discuss below.

Pedagogy goes beyond the frameworks of teaching and learning to consider the philosophical foundations underlying how knowledge is developed. Allen's use of King and Baxter Magolda's work shares a foundational theory with contextual theology in the

[81] This critical analytical framework includes understanding race as "nothing more than a sociopolitical construction" (Shannahan 2014:18).

educational work of Freire (1971) and his critique of banking model of education – whereby the learner is an empty receptacle to be filled with knowledge (Freire, 1971; Shor & Freire, 1987).

According to Allen (2016) "a model that views teachers as dispensers and students as receptacles" (Allen, 2016, p.2) is considered "a possible explanation for the ineffectiveness of simpler, more superficial approaches to intercultural competence that rely on dispensing information and teaching desirable behavior [sic] and skills" (King & Baxter Magolda, 2005, p.573). Here, Allen and King and Baxter Magolda directly correlate effective/ineffective approaches to intercultural competence with the discourses and models of liberation pedagogy. There is an important discursive bridge between Scriptural Reasoning, contextual theology, and pragmatism through Green's work (2009, p.17) which connects the education psychology and theory of the key thinkers such as Dewey, Kolb, and Freire.[82]

Some practitioners and academics believe that Scriptural Reasoning has a capacity to teach specific and unique behaviour. In this thesis, I use the term 'pedagogy' to describe these explorations which focus specifically on this. In this section, I present the work of Welling and Roebben (2017), who studied Scriptural Reasoning as a means of training religious educators in Germany, and of Vaughn (2015), who studies Scriptural Reasoning as pedagogy. Welling and Roebben and Allen could be considered to contradict the Oxford Ethic because they are outsiders who are researching Scriptural Reasoning within the context of government programs to promote religious tolerance. However, researchers who are insiders and are members of a religious institution (House)

[82] See Betz (1992) for a discussion of the influence of Dewey on Freire.

can be ethically accepted to participate, if they are acting in good faith in service of the larger project of peacebuilding between religions (Scriptural Reasoning Society, 2008).

Welling and Roebben's (2017) study involved two days of Scriptural Reasoning sessions, with two different groups. Each group was "made up of four students of Roman Catholic theology, one student of Protestant theology, two self-proclaimed atheist philosophy students and three students with a Muslim background" (2017, p.6). The sessions resulted in 12 hours of video material and the researchers conducted nine semi-structured interviews with the participants after the sessions (2017, p.6). The videos were analysed using the qualitative content analysis method of Mayring (2010).

Welling and Roebben's choice regarding study participants requires close attention regarding the ethics of social scientists necessitating following rules and covenants set up by religious practitioners.

> Due to the fact that prospective teachers not only face the challenge of a religiously plural student body, but also that of a general plurality of individual worldviews, we decided to extend the concept of SR to include a philosophical component as well. (Welling & Roebben, 2017, p.6).

Welling and Roebben's goal was to create a didactical model that could help people understand how learning happens in Scriptural Reasoning based on 'three-fold speaking'. Three-fold speaking is a "communication with objective information sources (learning about), with inter-subjective conversation partners (learning from) and with the subjective voice of their own position (learning in/through)" (Welling & Roebben, 2017, p.10). The main question considered was: What did learning in the presence of the other deliver in terms of religious education in the three-fold speaking framework (2017, p.7)? Welling and Roebben identify three main issues. First, background knowledge is

important and should not be ignored, second, there is a persistent fantasy that interreligious dialogue always goes well and, third,

> participants can be deliberately or unconsciously anxious about the otherness of the other, they can deliberately or unconsciously avoid the 'leap of faith into the conversation', feeling that the learning space is not 'safe for diversity' (Welling & Roebben, 2017, p.11).

However, while Welling and Roebben are open regarding the failures and difficulties of Scriptural Reasoning, they are less reflexive on how this may have resulted from not carefully considering the changes they made to the 'rules'. Moreover, they approach their empirically informed research from an outsider perspective.

Vaughn discusses Scriptural Reasoning as an insider from the perspective of the pedagogy of experiential education (2015, p.1). Vaughn defines the learning that happens in Scriptural Reasoning as experiential learning in the tradition of Kolb, Lewin and Dewey, and provokes the field to engage with this body of literature (Vaughn, 2015, p.1).Vaughan describes what takes place in Scriptural Reasoning as learning through conversation (Vaughan, 2015, p.2). Learning through conversation is explicit in the Jewish practice of *chavruta* (learning in pairs), but implicit in religious practices which Nayed (2005, p.53) points to when he discusses reading alone: "Togetherness is already present in the reading of scripture to the extent that love of G-D and of others is present in our heart".[83] Nayed's understanding of what Scriptural Reasoning does is dependent

[83] Definitions throughout this thesis are sourced from My Jewish Learning (MJL) www.myjewishlearning.com/about-us/ and Sepharia. https://www.sefaria.org/ – two ground- breaking

on sacred hermeneutics and the sacred relationship of participants to texts that are sacred to them.

Mapping Scriptural Reasoning educational philosophy is a key move towards the literature in contextual theology, and Vaughan is aware of its implications: "This exercise has been risky business on two levels. On one level, it sets my work a bit at odds with some of the existing thinking on SR, and it opens space for different trajectories in SR studies" (2015, p.20). This study follows the trajectory that Vaughan identifies in terms of engaging with educational philosophy. Contextual theology enables this because of the shared reference points in experiential education. Bringing the strands of discourse together in this chapter is essential in understanding how Scriptural Reasoning may be working. This lack of awareness about how it works, facilitates essentialising the practice in a dangerous way as is potentially the case for Welling and Roebben who are unreflexive about the lack of Jewish participants.

5.7 Scriptural Reasoning and Applied Performance

As discussed above Cheetham foregrounds tents of meeting (2010) rather than reading of texts as the central transformative power of Scriptural Reasoning. Throughout the thesis, I hold a reflective scepticism on foregrounding the tent of meeting to understand how Scriptural Reasoning builds peace. I am wary of reducing Scriptural Reasoning's impact to claims of friendship and favour instead focusing on what I will call the pedagogy for polyvalence, experiential learning based on non-binary habits.

---

resources for non/post-denominational Judaism. Orthodox and Hasidic perspectives are supported through www.chabbad.org

Cheetham's engagement with Scriptural Reasoning and its universe of discourse contributes to the academic literature on interreligious ritual. In particular, he explores interreligious praxis and a turn towards an embodied approach to interreligious dialogue. Working from the Confucian concept that the human being is a liturgical creature (2017, p.1), he sets out a compelling argument for interrituality and an understanding of our civic space that engages with Taylor's concept of the immanent frame understood through the lens of Bourdieu's concept of habitus (2007, p.2; see also Bourdieu, 1984). Cheetham points to a large body of literature that by-passes theological impasses "at finding overarching theoretical systems to account for religious plurality" by turning to the affect and emotive potential of ritual (2007, p.2). Instead, he focuses on interreligious praxis within a secular civic space where the religious and non-religious engage. The immanent frame is imagined not as a space devoid of religion but in light of Durkheim's notion of effervescence (1912/2008) . Effervescence is thick with meaning both in its standard meaning as a bubbly vivaciousness and in the context of Durkheim's use of the term in *The Elementary Forms of Religious Life* where he speaks of religion as emerging in a social environment where an assembly of worshipers encounter the sacred. (1912/2008, p.218).

Cheetham's distinction between cultic ritual and liturgical practice helps us to understand the difference between participating in another's ritual as a guest and a genuine interrite (2007, p.9). A genuine interrite would involve convergences which evoke the intimacy proposed by Pauw:

> When Jews, Christians, and Muslims witness each other at worship they instinctively recognize their deep connections. Worship provides the keenest and most visible common acknowledgment of their existence as creatures oriented in

> dependence and gratitude towards God their creator. They feel the common impact that God's active presence has on them, despite their theological differences (Pauw, 2012, p.46).

Pauw describes an affective rather than theological point. In this way, she echoes Ochs' discussion of the hearth (2019) in that the processes of religious peace find fertile ground sited in the sacred. Negotiating the ritual boundaries that would make this vision of witnessing and participating in shared sacrality possible is the formidable task of this research. In line with this thinking, Pauw and Cheetham share a substantial conceptual blind spot when failing to consider gender segregation in prayer. A blind spot which either positions mixed gender prayer as normative or erases the experience of women who embrace or struggle with prayer in gender segregated spaces. APSR proposes to use the reparative abilities of Scriptural Reasoning constructed through personal accounts of religious practice to address this and create constructive and consensual ritual spaces in specific contexts with specific people.

Cheetham ultimately points to interrituality in a plural post-secular habitus, echoing the work of Moyaert (2014), Taylor (2007) and de Botton (2012). Cheetham explores the affect of interrites as public art in the 'immanent frame'. This enables the crafting of a theoretical framework that is vital for my work in integrating discourses from the fields of theatre, drama, and performance studies into my research.

5.8 Conclusion

This chapter addresses my research question: 'What does Scriptural Reasoning enable people to do?'. I reviewed literature that supports the process of applying performance to the practice, through an exploration of inclusivity of faiths and participants. This demonstrates how the inclusion of people outside of the Abrahamic faith traditions

frames the expansion of the concept of sacred text and supports my approach involving the use of social science research methods. Moreover, I have built important discursive bridges with contextual theology in order to consider both power and context reflexively in Scriptural Reasoning. I privileged an understanding of Scriptural Reasoning as a reparative process that addresses totalising logics by developing new habits of conversation. This supports an understanding of Scriptural Reasoning as a process that addresses polarising behaviour and logic which is considered one of the root causes of religious conflict, which I discuss in the next chapter.

Chapter Six: Applied Performance for Religious Peacebuilding

When explaining the pleasure experienced through performance, Shaughnessy describes 'moments of being' experienced during performances that have stayed with her and enabled her to "perceive differently" (2012, p.42). I have experienced these 'moments of being' as a performer and their potential has inspired me as a scholar. This chapter contributes to dual praxis vocabularies in arts and religious peacebuilding in order to articulate the impact and importance of these 'moments of being' on positive religious peacebuilding.

In this chapter, I introduce the theory and practices of applied performance in order to establish a framework for understanding how applied performance creates ineffable experiences (Shaughnessy, 2012, p.4). I build a link between this language and the language of the sacred in Scriptural Reasoning and religious peacebuilding. Building this link facilitates the development of understanding of how interreligious performances build understanding between faiths. This chapter's critical look at the principles of applied performance sets the theoretical groundwork necessary to understand how interreligious performances affect participants and audience members.

I begin by locating applied performance as a form emerging from cross fertilization of theatre, anthropology (Turner & Schechner,1988), fine art, and politics (Kershaw, 1999; Phelan,1993). In doing this, I lay out some histories of power and politics in performance as an important link to the narrative within Scriptural Reasoning that challenges binary understandings of power. The second section introduces 'Affect' as a sensory framing for a new understanding of the political change possible in applied performance and I link this to understandings of the sacred in Scriptural Reasoning. I

engage critically with the philosophical literature which underpins a proposed method for understanding affect in performance (Thompson, 2009). In the third section, I introduce the seven principles of applied performance through a taxonomy (Shaughnessy, 2012) which focuses my choice of an interdisciplinary body of literature which supports the creative processes of APSR. In the final section, I propose an eighth principle, that of 'place', which I use to conceptualise performance as positive peacebuilding and musical remembrance.

6.1 Locating Applied Performance

Applied performance is an emerging term that coincides with an affective turn in applied theatre. While political action and critique has been embedded in performance forms since their emergence after the Second World War (Auslander, 1997), the move to link politically-engaged performance to the field of 'theatre in social contexts' through the term 'applied performance' gained a greater coherence when Shaughnessy developed a taxonomy with seven principles; the "seven 'p's" (2012, p.32). Through these, applied performance explicitly engages a wide range of contemporary performance practices, critical tools, and postmodern discourses. This extends the field of practice significantly.

This research uses the term 'applied performance' as it is broad enough to encompass the ritual and religious rites, which I discuss below. This chapter however reflects a disagreement about terminology endemic to the field. Applied performance draws significantly on the discourses of applied theatre. Applied theatre holds significant received practices and prejudices and the definition of applied theatre expressed by Allain and Harvie reflects binary discourses of trained/untrained centre/margin that I critique in this research:

> In applied theatre, trained practitioners work actively and collaboratively with participants who are not usually theatre experts and who are often from socially marginalized groups, so that those participants become both spectators and makers … applied theatre 'applies' itself, explicitly aiming to bring about social change (Allain & Harvie, 2014, p.152).

Hughes and Nicholson (2016) develop and support models for social engagement that are informed by relational and intersectional models of social change and also use the term applied theatre. Likewise, Thompson (2009) moves decisively away from Marxist informed models of social change to consider the centrality of feeling, also using the terminology of applied theatre. Bearing in mind that contemporary key thinkers in the field continue to use the language of applied theatre, I discuss their work using those terms while considering applied theatre as a subset of applied performance. I use the term applied performance to refer to both theatre and drama, as well as to other forms of cultural performance which I define below. When I need to make explicit the political commitments of a creative practice, I use the term 'socially-engaged arts practice', a term that can encompass theatre, performance, music, and visual arts.

6.1.1 The Lineage of Applied Performance

One way of looking at the history of applied performance is as a form emerging from distinct lineages: political theatre, fine art, and ritual. Theatre has always been political, but there is a specific genealogy of practice which has resulted in an enduring Marxist political analysis. This originated in the political theatre of Irwin Piscator a Marxist who aimed to 'promote revolution, to overthrow the institutions of capitalism and to replace exploitation with justice, inequality with equality '(Kershaw, 1999, p.67).

Kershaw traces the influence of Brecht's (1964/2015) work on contemporary political performance from Boal to the Wooster Group to Welfare State International. He moves the discourse forward from an understanding of political performance as didactic to an understanding of the political as something far more complex. This new paradigm for political performance focuses on "resistant and transcendent practices which valorise the autonomous subject while reinforcing collective (or community) identities" (Kershaw, 1998, p.73).[84]

A second strand of thought locates performance within the critique of commodification within fine art. While this might be traced back to the moment when Duchamp displayed 'Fountain' in 1917, Phelan locates it within the more contemporary art world: "Performance clogs the smooth machinery of reproductive representation necessary to the circulation of capital" (Phelan, 1993, p.148). These influences are especially significant in site-specific and site-responsive applied performance practices (Kwon, 2004).

The history of performance can also be understood geographically. The seminal work of Schechner is grounded in New York's experimental theatre of the 1960s and influenced by the work of anthropologist Turner (Schechner & Turner, 1988; Turner, 1982). Schechner wrote the key text in the pedagogy of performance studies and is instrumental in creating a performance cannon. He names eight kinds of performance:

1. In everyday life…cooking, socialising, "just living"
2. In the arts
3. In sports and other popular entertainments

[84] The Wooster Group is a postmodern performance ensemble founded in New York City in 1975. http://thewoostergroup.org/. Welfare State International, a site-specific performance company was based in the Lake District between 1968 and 2006 http://welfare-state.org/index.htm. See Kershaw (1999) *The Radical in Performance.*

4. In business
5. In technology
6. In sex
7. In ritual – sacred and secular
8. In play (2017, p.31).

However, Carlson points towards "the futility of seeking some overarching semantic field to cover such seemingly disparate usages" (1996, p.4). Indeed, what is called performance art in the United States and live art in the UK is a diverse, exciting, historical and emerging body of work which includes a wide body of practices and performers including: DaDa, Yoko Ono, the Vienna Actionists, Situationists, Grotowski's Poor Theatre, Marina Abramovic Robert Le Page, and Laurie Anderson. Types of performance are equally as diverse as practitioners: feminist performance, durational performance, and cultural performance which includes everything from weddings, funerals, sporting events, and popular entertainments.

While performance studies functions as broad spectrum which includes "performing arts, rituals, healing, sports, popular entertainments, and performance in everyday life" (Schechner, 1988, p.4), the emerging discourse around multimodal performance studies (Sindoni et al., 2016) is more useful in framing APSR performance practices. Multimodal performance studies draws on diverse semiotic resources "such as speech, music, lighting, proxemics, kinesics, vestemics (the clothes and outfit that is worn) in the broad context of performing arts" (Sindoni et al., 2016, p.3).

In this way, multimodal performance studies are a helpful theoretical container for the broad spectrum of performance forms that were used in my case study. The term multimodal performance makes explicit some of the implicit creative choices of applied performance. For the purpose of this study, the term supports how I approach the semiotic resources of APSR including language, body movement, voice, sound, and the visual

(Sindoni et al.,2016). While I began this study with expertise and training in theatre-based forms and as the artistic director of a migrant women's choir, the research materials that emerged pushed me to engage more deeply with the field of ethnomusicology which I introduce later in this chapter.

6.1.2 Power and Performance

Scriptural Reasoning approaches positive religious peacebuilding through a critical rejection of polarisation in philosophy and logic. Polarising discourses where power is considered in binary terms are endemic in the "ecology of practices" (Hughes & Nicholson, 2016, p.2) that make up applied performance. Dwyer calls these dramaturgies of opposition:

> Boal's techniques are based on a dramaturgy of opposition: the audience witnesses an oppressed protagonist struggling against their oppressor/antagonist; audience members are then asked to take sides with this protagonist and rehearse as many tactics as they can envisage by which s/he might win the struggle (Dwyer, 2016, p.135).

Over the course of this thesis Dwyer's performative framing of the polarising encounter adds clarity when I consider other discourses of religious peacebuilding in Chapter Seven.

Boal's (2000) influence is canonical in the field (Dwyer, 2016; Nicholson, 2016, p.251; see also Rivers, 2015; Hunt, 2019) and, thus, it is essential to interrogate it, particularly in light of Scriptural Reasoning. It helps to reflect again on Ochs' (2006) understanding of how Scriptural Reasoning builds peace through repair of polarising philosophical habits

> The logical strategy is … to distinguish between the binary logics that help us recognize marks of both suffering and oppression and the triadic logics that help

> us recognize and recommend acts of repair and redemption. Lacking this distinction … would tend, for example, to encourage postmodern critics to adopt the binary logic of suffering as if it were also a logic of repair (Ochs, 2006, p.466).

In the field of socially-engaged art the concept of repairing the conditions of suffering and oppression is not a common theme for practice and research. While the affective turn is well established, the critical understanding of the damage that the polarising methods are capable of (which are explicit in Thompson's work) have been slow to impact current practice.[85]

The affective turn in applied theatre and performance is often linked to Thompson's (2009) public soul searching after a massacre that took place at a rehabilitation centre for child soldiers where he had developed a participatory theatre project three months before:

> [a] Sri Lankan colleague, on being asked whether he thought there was a link, replied that 'of course there was' … If applied theatre, or at least my practice of applied theatre, is in any way complicit in the wider set of factors that made the massacre possible, then for me it must end (Thompson, 2009, p.16).

Thus, when I ask, 'How can applying performance to Scriptural Reasoning support the development of interreligious peacebuilding?' I am mindful of the very real consequences of arts-based practices in peacebuilding and the violence of oppositional aesthetics.

Hughes and Nicholson (2016, p.3) find a similar critical clarity arising from researchers, like myself, working in contexts they know and/or also have an attachment

---

[85] See Hunt (2019) and Rivers (2015) for current practices where the focus is not on peacebuilding but is situated within dramaturgies of opposition.

to. When Dwyer writes about moving away from his expertise in Theatre of the Oppressed for an arts and peacebuilding project in Papua New Guinea (PNG), this choice is informed by his positionality as an Australian. His colleague asks, "Why would you want to withhold these empowering tools from the people who need them?" (2016, p.128) He responds:

> When you know that Bougainvilleans have seen the PNG defence forces use Australian helicopters flown by Australian mercenaries to strafe villages and dump the bodies at sea, then it is probably not a bad thing to pause before offering to jump in and lead a peacebuilding arts project (Dwyer, 2016, p.128).

Dwyer goes on to discuss a complex creative practice at the nexus of peacebuilding and performance.[86] This practice echoes themes from his case study in which his unique relationship with the town of Bougainville where locals remember his deceased father and lifesaving operations that he performed. This relationship crafts a unique subject space for himself outside of the above reflection on colonial identity. This is particularly relevant to my discussion in Chapter Ten about the capacity of APSR to create subject spaces other than victim and perpetrator and to perform multidirectional memory (Rothberg, 2011), which I discuss in Chapter Seven. Linking the critique of a dramaturgy of opposition to the philosophical approach of Scriptural Reasoning shifts the focus of socially-engaged arts practice onto peacebuilding. In Dwyer's case, peacebuilding of real time reconciliation ceremonies is specific to a post-conflict situation.

---

[86] For other work in arts and peacebuilding outside the scope of this research see *Acting Together on the World Stage* (Cohen et al., 2011) and Urbain, (2015). *Music and conflict transformation: Harmonies and dissonances in geopolitics* .

This section has given a very brief overview of an incredibly diverse field. I have highlighted the hegemonic use of dramaturgies of opposition in the field of applied theatre and performance. There is a significant gap between the developing discourse of relational power and social repair and work of key practitioners in the field. This research is addressing this gap in a methodologically explicit way that will enable new non polarising practices.

6.2 The Affective Turn in Performance

APSR is at the methodological interstice of socially engaged performance (Shaughnessy, 2012, p.8) and the affective turn in applied theatre (Thompson, 2009). Thompson and Shaughnessy diverge in epistemological approaches to understanding the impact of performance: Thompson draws on phenomenology (2009, p.133) and feeling (Gumbrecht, 2004; Ranciere, 1991; Sedgewick 2003; see also Phelan, 1997; Ehrenreich, 2007) while Shaughnessy takes her discourse in a divergent direction with an exploration of cognition.

Thompson's (2009) work is highly influential in the field of applied theatre and this section traces his thinking, however, without making a commitment to his philosophical stance. Here, I will briefly introduce the affective methodology in applied theatre. The relationship of these philosophies to my research can be seen within a Scriptural Reasoning metaphor in that we meet at the same table to discuss our sacred texts, but we are from different religious houses.

Thompson sets out a broad philosophical remit for affect in socially-engaged arts practice: "affect refers to emotional, often automatic, embodied responses that occur in relation to something else – be it object of observation, recall of a memory or practical activity" (Thompson, 2009, p.119). Affect is approached as "an expansive term, not a

simple alternative or opposite to what I am calling the realm of effect, but an augmentation of what should be understood, hoped for and considered in relation to any experience" (Thompson, 2009, p.120).

In advocating for a shift from 'effect', which is considered political impact and quantifiable outcomes, to 'affect', which is the considered feelings and emotions experienced through performance, Thompson (2009) reveals a history of binary position taking. Interpretation (and hermeneutics) is considered to be sentencing experiences to meaning so that the feeling is erased (Thompson, 2009, p.132). Feeling becomes the ethical starting point for a "method for researching performance affects" (Thompson, 2009, p.132). However, Thompson does not adequately address the deeply held political aversion to affect. Affect is implicated in the concept of presence which is linked to political charisma and associated forms of political domination such as totalitarian fascism (Kershaw, 1999, p.72; Auslander, 1997, p.63).[87]

> the assumption behind much of the experimental theatre and performance of the 1960s … was that because the presence of the actor as one living human being before others is spiritually and psychologically liberating, pure presentation of performer to audience is the best means available to the theatre to make a radical spiritual/political statement. This assumption no longer seems tenable in light of the suspicion that has been cast upon the whole notion of presence, a suspicion which derives from the apparent collusion between political structures of authority and the persuasive power of presence (Auslander, 1997, p.62).

[87] See the Wooster Group whose performances sought to deconstruct links with systems of dominance by developing performance processes which deconstruct presence (Kershaw, 2013, p.72).

This rejection of affect is particularly relevant to the early emergence of performance that I discussed above where beauty in performance is intentionally deconstructed as a political gesture and not a manner of instrumentalization, as Thompson refers to in the applied theatre field. So, while "performance affects is about developing a 'nonhermeneutic' means for researching and analysing applied theatre as well as an argument for an aesthetics of practice" (Thompson, 2009, p.121), I develop a pragmatist repair of this dualism where feeling and interpretation are not in conflict. The method adopted in my research enables me to hold these two opposing points of view at the same time and build bridges between the two. These are the theoretical bridges between the sacred and the secular that will enable dual praxis in art and religious peacebuilding.

When, in my research questions, I ask how the performers and participants are affected by the performance, as a researcher I need to clearly understand how I will know. In Chapter Four, I privileged my approach as 'they will tell me' and 'I will look'. I also explained how I consider personal accounts of affect and my interpretation of visual materials. However, Thompson would locate the answer in a very different philosophical position: "Accounting for affect-focused performance work, therefore, requires an intimate means of re-staging the force of that affect in our critical work that avoids scratching at it until it bleeds" (Thompson, 2009, p.133). To this end, he proposes an approach based on Grumbecht (2004), Sedgwick (2003) and Rancière (2004) as elaborated below.

Thompson suggests that an ethical starting point for researching affect in performance is to sit with others in silence and allow feeling to resonate (Thompson, 2009, p.133). This draws in Gumbrecht's (2004) concept of a stammer where feelings course through the body in a moment of silence and Sedgewick's (2003) political

positioning of ‘besides’ which rejects dominating hierarchy (Thompson, 2009, p.134). Rancière is mobilised in a cursory way to consider the horizontal relationships between audience and performance as “systems of possibilities” (Rancière, 2004, p.49). While appreciating this insight, later in this chapter, I introduce the concept of palimpsest and performance, which appears to contradict Rancière who does not think performance should be conceived “in terms of surface and substratum. Where one searches for the hidden beneath the apparent, a position of mastery is established” (Rancière, 2004, p.49).

Thompson’s approach is akin to the secular universalism critiqued in the last chapter, wherein the turn to affect does not repair or replace polarising logics. The pragmatist approach to this research is able to engage with affect deeply while not conceiving it in opposition to interpretation. Making meaning through interpretation is key to engaging with contextual theology which is at the centre of the research.

6.3 Principles of Applied Performance

The taxonomy of applied performance (Shaughnessy, 2012) innovatively engages the tension between feeling and interpretation through an interdisciplinary approach. The analytical shift towards feeling rather than quantifiable outcomes in socially engaged theatre practice is fertile ground from which applied performance grows. This analytical shift informs my research question: ‘How do interreligious performances affect participants and audience members?’ Over the course of this thesis, I answer this by drawing on the peacebuilding theology of Volf, the hearth-to-hearth peacebuilding theories of Ochs (Ochs et al., 2019), and a focused selection of performance theories.

In this section, I consider a taxonomy of applied performance (Shaughnessy, 2012) which has aided this interdisciplinary research. The taxonomy is not an “all encompassing term or totalizing narrative” (Bay-Cheng et al., 2015, p.1) rather a new

'tool' which "build(s) upon the multiplicity of issues and perspectives inherent in the field" (Bay-Cheng et al., 2015, p.1). Taxonomies as classification systems "are tremendously useful and powerful—but they also have the potential to become deeply coercive" (Bay-Cheng et al., 2015, p.5). In this light, I consider '**a** taxonomy of applied performance' as defined by Shaughnessy (2012, p.31), as "inductive rather than prescriptive" in order to manage the abundance of scholarship in the performance field. I have put '**a**' in bold in order to stress the fact that I approach this classification system in the same spirit as Bay-Cheng et al.; that is, as a "research methodology that engages the notion of taxonomies as the means to trace, record, and analyse the diverse and fluid connections" (Bay-Cheng et al., 2015, p.9). Thus, I use Shaughnessy's taxonomy of applied performance as a broad framework within which I situate the discourses in performance studies that are a foundation for the creation of the public facing events produced during this research. This applied performance taxonomy provides a way of categorising and sorting a diverse body of knowledge. Throughout, I draw my own references to the seven principles of Shaughnessy's taxonomy as there is often an over reliance on neurological understandings to applied performance. Shaughnessy considers this approach as an interruption of post-enlightenment dualisms of mind and body. These approaches open a window to further research but are outside the boundaries of the approach of this thesis.

Applied performance is distinguished from other forms of performance through its commitment to affect change "using performance methodologies in social, educational, and community contexts" (Shaughnessy, 2012, p.32). The seven principles in Shaughnessy's taxonomy were the themes that she identified through her interviews with practitioners: pedagogy, process, play, presence, participation, performance, and

pleasure. The principles encapsulate the broad categories of performance discourses that underpin my approach. In the following section in order to assist in visualising the structure of the taxonomy, I introduce each of the seven P's with a quote from Shaughnessy.

Pedagogy. "Applied performance will have a purpose beyond entertainment and the production of an artefact for public consumptions" (Shaughnessy, 2012, p.32). When I introduced the work of Vaughn in Chapter Five, I was careful in my consideration of the use of the word 'pedagogy' to avoid instrumentalising the practices of this study to simple concepts of teaching and learning. Describing applied performance as having a purpose beyond entertainment, and calling this purpose pedagogy, may be reductive but it connects with the purpose of this study of positive religious peacebuilding, which I discuss in the next chapter.

There is a substantial body of literature which mobilises (and instrumentalises) the arts for the purpose of education. I have worked extensively within these paradigms as an artist myself. These encompass empirical discourses of neuroscience and cognition (Immordino-Yang & Damasio, 2007; McConachie, 2008) which are a focus of Shaughnessy's approach alongside more pragmatist and constructivist models, such as learning preferences (Kolb, 1984) and multiple intelligence models (Gardner, 1992).

This study concentrates on pedagogies embedded in contextual theology, Scriptural Reasoning, and pragmatism. My consideration of pedagogy in this study has been informed by a critical engagement with the work of Freire (1971) which I introduced in Chapter Four. In addition, in Chapter Five, I traced the relationship between Scriptural Reasoning and experiential learning. Here, the practice is explicitly named as a component of applied performance.

Process. “In applied performance, the process of making work is often as important … as the artistic artefact” (Shaughnessy, 2012, p.40). This point may be conceived as privileging the rehearsal process over the performance or in site-specific performances collapsing the divide between audience and performer (Fischer-Lichte, 2008). For APSR, process and performance should not be considered as a binary where the audience and the participants are in an oppositional rather than entangled relationship. The interrite could be considered “an autopoetic system” where “the spectators become increasingly aware that meaning is not transmitted to but brought forth by them” (Fischer-Lichte, 2008, p.150).

Process as transformation can also be considered through the concept of liminality (Fischer-Lichte, 2008, p.199), which denotes the transitional time/space between two states. This language is often used in performance studies to describe how theatre and ritual inform each other (Turner, 1982; Turner & Schechner, 1988). In this research, I retreat from these framings and draw instead on discourses of the sacred and the holy (Appleby, 1999; Otto (1958/2010). Considering performance and theatre as ritual with the potential for liminality can be a helpful critical tool. I, however, don’t use this critical tool as I find it a move towards understanding the sacred through a secular lens.

Play. “Play-based methodologies are fundamental to the work defined as applied performance” (Shaughnessy, 2012, p.37).Performance studies makes great efforts to contain and define the ineffable joy of play (Schechner, 1988). Play, in critical theory has the ability to destabilise polarising meta-narratives (Derrida, 1978). Cognitive development theories work to set boundaries and understanding of play by considering what happens in the brain (Huizinga, 1971; McConachie, 2008; see also Sutton-Smith, 2001; Broadhurst, 1999). In my approach to understanding and defining what Scriptural

Reasoning enables people to do, I draw a tight focus on group creativity – not as an act of certainty but in an effort to create a tool which is consistent with my ontological and epistemological approach.

I consider play as both flow (Csikszentmihalyi, 1997) and group creativity. Sawyer identifies as the components of group creativity (which encompasses flow and improvisation) "process, unpredictability, intersubjectivity, complex communication, and emergence" (Sawyer, 2003, p.22). This mini taxonomy assists in making sense of what happened inside of the APSR sessions. For Sawyer, process is conceived as sociocultural, because he focuses "on the interactional processes of group creativity, rather than examining the products that are created by a group" (Sawyer, 2003, p.24).

As a participant in Scriptural Reasoning and a musician, Cheetham (2010) has a unique understanding of Scriptural Reasoning and group creativity. His conception of the improvisational hermeneutics of Scriptural Reasoning builds an additional discursive bridge between play, group creativity and improvisation:

> Improvisation is not just a chaotic activity that can be undertaken by those lacking ability; on the contrary, it is a practice that, in order to be worthwhile, presupposes expertise. The ability to interact with other improvisers in a way that is simultaneously spontaneous and appropriate takes great skill, training and experience … by acknowledging that the practice of SR is a kind of improvisational 'occasional' hermeneutics, we can consider performative ways of communicating to others (2010, p.353).

Through a study of jazz improvisers and theatre improvisers, Sawyer is able to pin down very specific behaviours. Interestingly, these behaviours are identical in many cases to what has been described as happening in Scriptural Reasoning sessions. Intersubjectivity

is “a process of coordination of individual contributions to joint activity rather than as a state of agreement” (Matusov, 1996, p.34). In theatre improvisation this occurs when the personal creative acts of each performer are “open ended, extendable, and multiply interpretable” (Sawyer, 2003, p.28). The emphasis that Sawyer places on emergence reinforces the ontology of interconnection that is central to my research:

> In emergent groups, the whole is greater than the sum of the parts; the performance is greater than the individual performers. A performing group is a complex dynamical system (Johnson, 2001; Kauffman, 1995), with many properties typically associated with such systems: sensitivity to initial conditions, rapidly expanding combinatorics as time progresses (Sawyer, 2003, p.263)

Conceptualising what happens inside of an APSR session as a complex dynamical system supports themes of micropolitical interventions across all layers and levels of this study.

Presence. “Applied performance engages participants in a lived experience which requires us to be in the here and now” (Shaughnessy, 2012, p.40).Shaughnessy places presence within the vocabulary of the temporal, moving away from troubled concepts of presence that I discussed above and embracing an attention to time. In particular, she points to a danger that I address through dual praxis:

> There is a danger of playing with a seductive illusion of a temporality which is pure and ‘real’ by virtue of its ‘nowness’. Moreover, its elusive ephemerality offers a convenient escape route for the writer struggling to demonstrate efficacy or value in work which has disappeared (2012, p.40).

Time and timelessness are important to the consideration of my use of musical scores as I discuss below. Presence can be reconceptualised through music as “recent work in the field of music cognition offers a means of reconceptualizing the presence of performance

through analysis of the interrelations between past/present/future in our perception of melody" (Shaughnessy, 2012, p.41). In this way, presence can become an important frame for peacebuilding and performance.

Participation. "Practitioners of applied performance create work which involves spectators actively engaging with the work" (2012, p.40). In this thesis, participation is understood through theories of relational aesthetics (Bourriaud, 2002) and McConachie's work on spectatorship (2008), as well as using Claire Bishop's critique of the complexities and instrumentalised uses of participation that have not paid sufficient attention to power and agency (2007).

It is important to note that participation is not inherently radical or liberatory (Nicholson, 2016, p.249). I have taken this into account throughout this research and it has influenced my development of a model of contextual theology where the theology of the researcher and the theology of the group participants are interconnected and growing in a relational pattern. This is related in some ways to how Kershaw (1999) conceived the Lantern Parade with the interaction of the autonomous individual occurring inside the popular spectacle, but it differs in that the interconnections are explicit. This form of participation can be situated in the Nicholson's approach which crafts new ground by embedding the conceptualisation of diffuse power into applied theatre practice with Hardt and Negri's understanding that power is no longer lodged only in institutions but is also diffuse and embedded in all of our social systems (Hardt & Negri, 2016, p.252, 2000, p.24).

This understanding of networked power is articulated through a relational ontology of applied theatre which echoes my ontological concerns closely. A relational ontology considers impact in relation to change that may occur through affect. It

reimagines linear relationships not only between people, but also between history and memory, and humans and their material environments. Applied performance seen through this ontology "does not rely for its efficacy on action that is subsequent to the theatrical encounter but acknowledges that the encounter in itself has potential for new forms of relationality" (Nicholson, 2016, p.252). These new forms of relationality provide real potential for impact in religious peacebuilding. Performance transports the peacebuilding of Scriptural Reasoning from the tent to the public through the interrite. I make this critical step with the concept of micropolitical interventions which I discuss in the next chapter.

Performance. " a commitment to a performance is a defining feature of applied performance" (Shaughnessy, 2012, p.41). While there is a continuous tension between process and product, practice and theory, performer and spectator, it is necessary for this to be grounded in public facing outcomes for practices to fit within a taxonomy of applied performance.

Cheetham (2017) and Moyaert (2018) discuss aesthetically informed interreligious events that do not currently have a codified naming convention. Cheetham speaks of 'interrituality' (2017, p.9) and Moyaert speaks of interritual learning (2018, p.8) These acts or events could be considered cultural performances which is a broad term that includes all forms of live events with a focus on how humans create culture and meaning and includes everything from football matches to theatre, weddings, and religious ceremonies (MacAloon, 1984). I use the term 'public facing outcome', rather than something more specific, to leave open the space of possibility.

The necessity of a tangible outcome that engages the public points towards what might be considered an eighth principle of applied performance: place. Place is implicit

in performance and is explicit in the research design. Place, as I discuss in the next section, particularly Massey's (2005) conceptualisation of place as constituted through mobilities, is a key linking concept to the 'tent' of Scriptural Reasoning.

Pleasure. "The final principle of applying performance is pleasure" (Shaughnessy, 2012, p.42). Shaughnessy's taxonomy breaks some of its own rules in not giving a clear definition of how pleasure is or should be integrated into applied performance. Instead, there is a rough breakdown of a theoretical scaffolding which rejects the binary between the aesthetic and the instrumental (Shaughnessy, 2012, p.43). Pleasure is conceived broadly as affection for others through the lens of affective performance: "Commitment to pleasure, passion and enjoyment as a starting point for a political – aesthetic practice that acknowledges the importance of our affection for others as a stimulus to social change" (Shaughnessy, 2012, p.43; Thompson, 2009, p.182). This can be another discursive bridge to accounts of Scriptural Reasoning which focus on the creation of affection and collegiality (Ford, 2006).

I am sympathetic to Dwyer who takes a critical view towards the "valorisation of aesthetics" in the field (2016, p.131). In light of this, I map pleasure to the concepts of the sacred in religious experience. This builds a stronger argument between secular and religious theoretical structures. Shaughnessy's construct of pleasure begins with Barthes' (1975) formulation that pleasure is bliss and bliss is unspeakable (Shaughnessy, 2012, p.42). This mirrors Rudolph Otto's (1917/2010) construction of 'numinous' which describes the aspect of the holy beyond moral judgement and experienced affectively during worship and shares the ineffable quality of bliss. This link between Barthes' pleasure in the text and Otto's pleasure in prayer will support an expansive understanding

of ‘sacred text’ and address inclusivity in Scriptural Reasoning as I discussed in the previous chapter.

The seven principles of applied performance framework that I introduced in this section supported the consolidation of a diverse body of knowledge. Experiential knowledge of these principles supported APSR sessions and the creation and performance of interrites. Additionally, the framework theoretically underpins the analysis of APSR sessions and interrites in Chapters Nine and Ten.

6.4 Placing Performance

Place is explicit in applied performance. The selection of a research site of migrating tangible cultural heritage generally – and MST#67 specifically – is supported through discourses of place in applied performance. In this section, I discuss how I constitute research site and performance site through the geographies of Massey (2005), musical remembrance, and palimpsest.[88] This takes current conceptualisation of place in performance in a new direction relevant for applied performance as it intersects with religious peacebuilding.

Applied performance does not take the site of a performance as a given. Performances often take place outside of theatres and are either specific to a given place or are responsive to the site of the performance. One aspect of the not-taken-for-grantedness of place in applied performance is an understanding of place as spaces “which people have made meaningful” (Creswell, 2004, p.7). The meaning of place when combined with performance has been mobilised frequently in site specific performance

[88] See Crownshaw (2000) for specific discussion of performance in Holocaust Museums.

to engage with history, memory, belonging, and identity (Harvie, 2005; Kwon, 2004; Shaughnessy, 2012).

Place in applied performance practice can be instrumentalised and sentimentalised and is the subject of a long-standing critique of artists who "parachute in" (Dwyer, 2016). The case study in this research engages and destabilises this specific critique by having to consider my insider/outsider relationship with European Jewish heritage. I highlight this when I discuss my encounters with Holocaust memorials and graveyards in Chapter Ten and in the Conclusion.

An understanding of place from the perspective of migration is essential in engaging critically with ideas of identity and belonging particularly in relation to regional identity construction that I discussed in Chapter Three. In Chapter Eight, I present research materials that reflect a tension between the construction of regional identities and the erasure in public history displays of peoples who formerly lived in and migrated through a region. These peoples include long histories of Ottomans, Muslims, Jews and 'Sudeten Germans'. Considering place and place over time in applied performance is a frame to understand the impacts of two important choices that I discuss below: performing layered histories as peacebuilding through palimpsest performance and multi directional musical remembrance.

6.4.1 Palimpsest and Performance

Central to my argument that APSR builds positive religious peace is the idea that the cultural heritage that this study engages with are palimpsests that can be performed and experienced. The term palimpsest was originally used to describe a medieval manuscript that was scraped clean so that it could be reused. Over the course of time, the original writing of the manuscripts emerged as a ghost text underneath the latest text. The

palimpsest is an "organ of memory, which retains indefinite impressions without erasure" (Mahn, 2007, p.16; De Quincey, 1845/2019). It becomes a metaphor for human memory as "everlasting layers of ideas, images and feeling, have fallen upon your brain softly as light. Each succession has seemed to bury all that went before. And yet in reality not one has been extinguished" (De Quincey, 1845/2019, p.144). In the following consideration of the discursive possibilities of the palimpsest, I draw on Mahn.

The 'place' of performance and research in this study is both migrating and immovable cultural heritage. These places viewed through the frame of palimpsest offer "nodes for an imaginative engagement with antiquity" (Mahn, 2007, p.16). APSR enables this type of imaginative engagement with unextinguished yet invisible histories and memories of MST#67 and with the Churches in Prerov and Olomouc.

Palimpsest as an analytical frame enables heritage to be conceptualised and performed in its complexity of "erasure/destruction and writing/building" (Farahani et al., 2015, p.219). Palimpsest unleashes cultural heritage's "hermeneutic potential to create new layers of meaning" (Farahani et al., 2015, p.219). These new layers of meaning for this study entail a repair of competitive memory practices as a means of positive religious peacebuilding. In Chapter Ten, I particularly build on the idea that APSR imagines and creates peacebuilding interrites at Christian sites built on Jewish ruins (Van Assche & Teampău, 2009; Turner, 2004; Clark, 2015; Rothberg, 2009; Dillon, 2005).

Palimpsest can also be mobilised to frame the "the genealogy of concepts (like multiculturalism, ethnic categories)" (Van Assche & Teampău, 2009, p.8). Thus, Van Assche and Teampău's (2009) read the city of Sulina as a palimpsest of its multicultural

history.[89] This analysis of Sulina highlights a key theme in this research – the role of the state in constructing regional identities:

> The marginal city of Sulina represented an opportunity to construct and market a European past as a key to the European future … In Sulina, European grants and subsidies have been pursued by invoking a multicultural past and present that is based on a reified conception of cultural identity (Van Assche & Teampău, 2009, p.15).

The palimpsest of multiculturalism frame is an interpretive tool both for understanding the barriers to positive religious peace in the Prerov landscape and considering the social repair functions of APSR.

6.4.2 Musical Remembrance

Above, I introduced the idea that presence in applied performance can be conceptualised through the affect of music, particularly the interrelation between music, memory, time, and place. The performance of archival musical scores in this case study is conceptualised at the intersection of music as presence, music as memory, and music as a means of performing palimpsest at immovable cultural heritage. The literature on Jewish musical remembrance is particularly useful in understanding this.

An ethnographic study of music at the 'Old-New' Synagogue in Prague (Seidlová, 2018) explores how diasporic Jewish plurality is negotiated and contested through the choice of a melody. Seidlová describes a moment where a musical scuffle erupts in choosing a tune for the iconic Shabbat song, *Lekhah Dodi*:[90]

---

[89] Sulina is a town in the East of Romania. It is situated on the Black Sea and the Danube, near the border with Ukraine.

[90] See https://www.myjewishlearning.com/article/lekhah-dodi/ for a recording.

> Due to the high number of pilgrims … I expect a Hasidic tune. I already hear a voice starting in an undertone the first line of a fast tune, yet, from another corner of the synagogue, I hear another melody! It is not Hasidic at all … A small group led by the hosts – the Czech Jews - confidently chant a tune in a slow tempo. The guests gradually join in … finally, I remember it is the tune of Lekhah Dodi that I know from the recordings (and manuscripts) of Cantor Blum in the 1980s in the Synagogue on Jeruzalémská Street in Prague! It is a tune by Vienna Reform Cantor Salomon Sulzer from the 19th century … Do the locals know that they chant a Reform tune? (Seidlová, 2018, p.54).

Seidlova's account will be important to consider in later chapters where negotiating of tunes and memory of tunes across Jewish denominations is addressed. Jurková (2017) sets some theoretical foundations for APSR and my approach to positive religious peace and music, particularly the role of music as a co-creator of social reality. In ethnomusicology particularly there is an "understanding of remembrance as constructed and rooted in the present" (Jurková, 2017, p.3).

As I proceed through this study and consider the potential of the interrite as vergangenheitsbewältigung, key concepts from ethnomusicology will be important: that music co-creates social reality and that negotiating music in synagogues is a widespread process across the Jewish world as a means of negotiating identity (Summit, 2000;

Seidlová, 2018).[91] This supports the role of APSR as positive religious peacebuilding where identity is seen as a correlating factor to cultural violence.

6.5 Conclusion

This chapter documents a vocabulary of applied performance practices and discourses to explain the language, processes, and methods from performance studies and the performing arts that inform this research. It has provided an overview of performance and socially engaged theatre with an eye towards making a remarkably diverse set of practices that have emerged over the course of the 20th century accessible. I have used Shaughnessy's taxonomy of applied performance as a skeleton that connects and holds together practices, theories, and research which will inform the creation and analysis of the public facing elements of my research. I have then worked to link this research to the broader epistemological literature and debates about affect and hermeneutics that form the undergirding for understanding the new knowledge that this research will generate. The seven principles have been intrinsic to the development of the interrite, at the beginning of Chapter Nine, I map the explicit process of applying performance to Scriptural Reasoning narrated by the data and research materials.

[91] Rabbi Jeffrey A Summit has written extensively on Jewish musical remembrance and identity within the context of applied ethnomusicology. My treatment of his work here is brief; however, it supports claims regarding the potential reach and scope for connecting the positive religious peacebuilding.

Chapter Seven: Ecology of Religious Peacebuilding

I began this research as a member of a faith community with a deep commitment to *tikkun olam* (repairing the world) and a belief that religious peace with justice is possible. As an artist and performer, I have had transcendent experiences where this belief was manifest. In this chapter, as a researcher, I am working to build a rigorous understanding of how APSR as a form of interfaith religious performance has the capacity to impact global religious violence. In order to do this, I trace out a map that considers the interrite as micropolitical intervention. I locate these interventions within the context of global violent extremism. Using the ecology of violent extremism model (Schirch, 2018), I draw out the nuances regarding how identity is a correlating factor in violence.

In the first section, I situate key concepts within the literature: positive and negative peace, religiously-framed violence; strategic peacebuilding and violent extremism. I focus on the work of key thinkers in religious peacebuilding (Galtung, 2004; Lederach, 2003; Omer, 2015; Abu-Nimer, 2007; Marshall & Hayward, 2015) to map the implicit and explicit barriers to religious peacebuilding outside of areas of direct conflict.

I draw connections between cultural and structural violence and vergangenheitsbewältigung which provides the conceptual link that underpins the key conception of the peacebuilding in this research, which I term 'positive religious peacebuilding'.[92]

---

[92] My use of positive religious peace and positive religious peacebuilding are based on Galtung's definition of positive peace (1969) and cultural and structural violence (1990).

In the second section, I map an ecological framework which correlates grassroots religious peacebuilding outside of conflict zones to reduction of international violence. I elaborate on the concept of 'micropolitical engagement'. I give an overview of Schirch's 'Ecology of Violent Extremism' (EVE) (2018) and the nested model which conceptualises the role of peacebuilding in countering and preventing violent extremism (2018).[93]

In the third section, I elaborate on one aspect of the ecology which explores the correlation between identity and religiously framed violence. I critically re-orient Schirch's ecological model to consider identity in my research contexts. To do this, I draw on the work of Shannahan (2016) and Gilroy (2004) to discursively transport Schirch's work on identity-based grievances into the context of this study. This builds a foundation for the claim that grassroots performance-based religious peacebuilding is relevant to international religious peacebuilding.

I conclude the chapter with a model for positive religious peace that elaborates on EVE but deepens connections to the UK and European context. I integrate religion and religiosity by incorporating the work of Volf (1996, 2002) and Shannahan (2010) to make explicit how this research conceptualises religious peacebuilding outside of conflict zones.

7.1 Peace Studies

In this study, I use the term peacebuilding to describe work that aims to create positive religious peace outside of zones of direct violence. This definition is subject to dispute in

[93] I have put violent extremism inside quotation marks to indicate that this is the exact term used by Schirch, and that I use it with a critical reflexivity that will be discussed in greater depth as the chapter progresses.

other disciplines. Peacebuilding is considered an activity that takes place after the cessation of direct violence to address the underlying structural and cultural violence at the root causes of conflict (Adjei, 2019, p.4; Galtung, 1969. 1976). In regard to this, Adjei defines peacebuilding as "long-term efforts to reconstruct, reconcile, and restore post-conflict communities" and outlines four stages of this: "peacekeeping, peacemaking, peacebuilding, and peace education" (2019, p.4). Moreover, peacebuilding includes activities aimed at addressing physical and structural sources of conflict (Adjei, 2019; Galtung, 1969, 1976). Schirch (2018) develops a model for peacebuilding specifically in situations outside of direct violence. Through the 'Ecology of Violent Extremism' (EVE) model, peacebuilding is understood as an activity that addresses contexts where there is structural and cultural violence and that are outside of conflict zones, including root causes of violence such as ethno-nationalism and failures of coming to terms with the past and of reconciliation.

Galtung is widely considered to be one of the founders of Peace Studies. He makes a key distinction between armed conflict (direct violence) and absence of armed conflict which is not necessarily peace. For societies without direct violence but where there is still structural and cultural violence, he uses the term 'negative peace' (Galtung, 2004). Structural and cultural violence produce inequality and injustice both in terms of basic human needs and in terms of social reproduction and ideology. Structural violence is indirect violence embedded in a society so that inequality results in unequal life chances (Galtung, 1969, 1976, 1990, 2004). It has proved a useful lens in the UK to understand gender-based violence and entrenched classism resulting in lower life expectancies. Racism, sexism, and ableism, meanwhile, are considered forms of cultural violence that create the context within which structural and direct violence can take place (Webel &

Galtung, 2007).

Springs (2015) points to critical voices in the peace studies field who consider structural and cultural violence as conceptually too broad to be of use to the field of peacebuilding. Boulding (1977) critiques peace research addressing cultural violence including poverty and dehumanisation as clearly outside the remit of peace research unless as Springs explains "they are deployed so as to lead directly to explicit violence that is intentionally perpetrated by some actor or group against another" (Springs, 2015. P. 154). I argue that to effectively address religiously framed violence this approach is vital. From the perspective of an ontology of interconnection, direct violence is intrinsically connected to structural and cultural violence. Schirch's model makes clear that these forms of cultural and structural violence are implicated in an ecology which leads to explicit violence.

A theoretical weakness of this model is its use of vague terminology. While Galtung was instrumental in moving the field of Peace Studies forward to consider peace as more than an absence of violence. His definition of positive peace as harmony is conceptually imprecise.[94] Harmony, according to the Oxford English Dictionary, is a "[c]ombination or adaptation of parts, elements, or related things, so as to form a consistent and orderly whole; agreement, accord, congruity" (OED, 2020). Harmony can also be understood in political detail as Baidhawy does when considering religious education for multicultural harmony in Indonesia:

[94] 'harmony, n.", OED Online. June 2020. Oxford University Press: https://www.oed.com/view/Entry/84303?redirectedFrom=harmony& (accessed July 13, 2020).

> to live together with others in the collective consciousness of religious diversity; encouraging sincere human relationships through a spirit of modesty, equality, mutual trust and understanding; fostering respect for similarities, differences and uniqueness; modelling close relationships and interdependence that value being open-minded, listening to each other, practising tolerance towards different religious perspectives, resolving conflict through creative interreligious dialogue, promoting reconciliation through forgiveness, and espousing non-violent action (2006, p.16).

The explicitness of Baidhawy's definition is useful throughout this thesis especially given what might be considered an under theorising of positive peace. Van Hoef and Oelsner (2018) suggest that positive peace has received significantly less attention than negative peace, possibly because "positive peace has proven a particularly hard subject to grapple with" (Van Hoef & Oelsner, 2018). However, Springs (2015) suggests that there may be virtue in under-theorising some concepts in Peace Studies and, in this light, I consider harmony in the frame of affect as something that can be felt and I mobilise multiple discourses in order to articulate this crucial concept.

My research seeks to develop discourses on positive peace through disentangling relationships between identity, religion, and violence (cultural, structural, and direct). Schirch's work, which I discuss in the next section, enables the theoretical integration of negative peace and religiously-framed violence through a consideration of 'social grievances' (2018). Connecting social grievances to the structural violence of poverty and the cultural violence of marginalisation and dehumanisation enriches this discussion. This connection enables the integration of debates on social cohesion and identity,

particularly those of Shannahan (2017) and Gilroy (2004) which I discuss later in this chapter.

7.2 Ecology of Religious Violence

While this study focuses on building religious peace through applying performance to Scriptural Reasoning, in this section I introduce the ecological model of violent extremism (Schirch, 2018) as part of a theoretical scaffolding to consider positive religious peacebuilding outside of conflict zones. The ecological model reflects the ontology of interconnection that is central to my research. I begin this section by defining my use of the term 'religious violence'. I proceed with an introduction to the ecology of violent extremism and conclude the section with a discussion of literature on ecological approaches to arts and peacebuilding which supports theories of micropolitical interventions.

During the course of the thesis I use the term 'religious violence' to destabilise assumptions regarding the relationship between religion and violence. Shannahan and Payne (2016) echo this desire to disrupt hegemonic terminology through their use of the term 'religiously framed violence'. Religiously framed violence as a term counteracts essentialising public narratives which erase correlating economic, political, and social factors (Shannahan & Payne, 2016, p.12; see also Schmidt 2016). I consider the multiplicity of religious violence outside of conflict zones: violence directed at people praying, at houses of worship (Gallagher, 2017), and at people who are visibly part of a religious group. These forms of religious violence develop outside of conflict zones and are enacted outside of conflict zones. Thus, religious peacebuilding in such areas becomes a pressing need.

The EVE framework builds a convincing case for the interconnection between identity, ideology, and social grievance. I fully acknowledge the contested history of the terminology. Abu Nimer argues that a discussion of violent extremism and preventing and countering violent extremism (P/CVE) should begin with the acknowledgement of the current history of the use of these policies to target, harass, and impinge on the human rights of Muslim and Arab communities (Abu-Nimer, 2018, p.218). Emerging from a North American context, Schirch (2018) has a certain discursive distance from the toxicity of debates about the UK's *Prevent* Strategy and her use of the term 'violent extremism' could be read as 'religious violence'. [95]

Schirch (2018, p.59) argues that legitimate grievances experienced at the individual and community level are ecologically linked to direct violence: "VE is not something separate from the rest of society. Those who commit acts of terror emerge out of society". The ecological model addresses violent extremism via theories of changes (TOC). These TOCs are predominantly social interventions which can be "similar to remedies to other social problems like gangs and delinquency" (Schirch, 2018, p. 107). This is a philosophically risky project in that there is a substantial threat of an ecological approach coming into conflict with a Habermasian moral universalism (Abdel-Noor, 2004) through engagement and empathy with (potential) perpetrators of violence.[96]

Religiously framed violence does not situate itself easily within global peace and conflict models (Barash & Webel, 2009; Webel & Galtung, 2007). The ecological

---

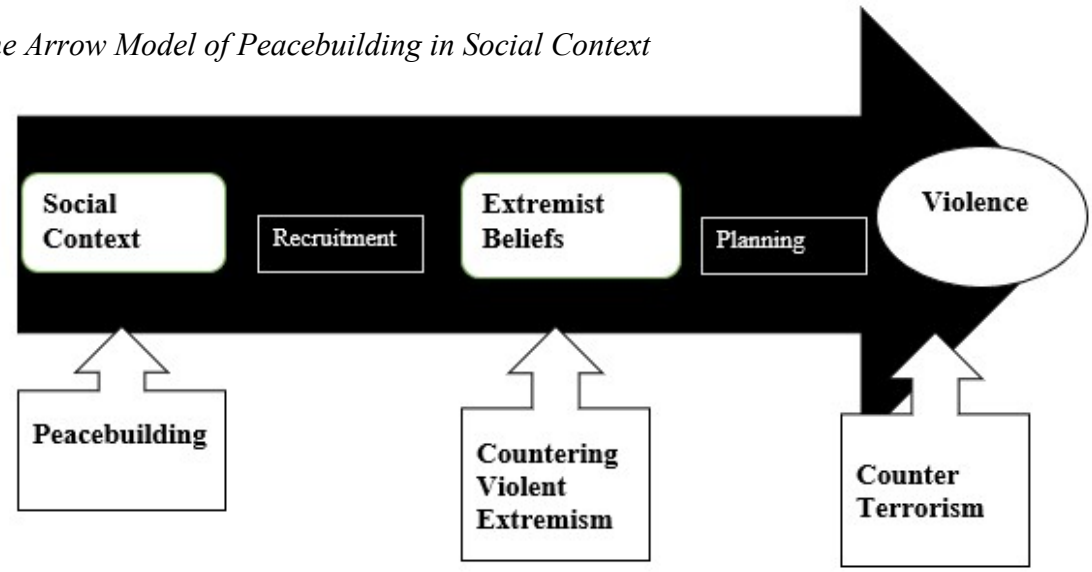
[95] See Busher and Jerome (2020) for a detailed study of *Prevent* in UK education.

[96] This echoes themes of the historian's debate and particularly the argument between Habermas and Hillgruber regarding the relativisation of Nazi genocide being linked to empathic identification with Weimacht soldiers on the Eastern Front in the winter of 1944 (Kampe 1987).

approach suggested by Schirch makes it clear that peacebuilding processes should be used "to address the underlying political and governance factors and to build the resilience of the whole system to prevent and respond" to acts of direct violence (2018, p.371). My research considers positive religious peacebuilding processes which operate in localised contexts. These processes support whole system resilience to interconnected global religious violence (Lall, 2019; Cave, 2019).

Figure 6

The Arrow Model of Peacebuilding in Social Context



Note: Adapted from Schirch (2018:643).

The ecological model addresses critiques in the peace research field which diminish the importance of addressing structural and cultural violence as a means of preventing direct violence. Figure 6 makes explicit the relationship between peacebuilding in individual, community, national and global contexts, and 'terrorist' acts (Schirch 2018).

This arrow model visualises a linear progression from social grievances that take place in a social context to violent extremist beliefs which may lead to terrorist acts. According to the arrow model, peacebuilding prevents exposure to (and acceptance of)

violent extremist beliefs. The use of the term peacebuilding as an activity that takes place outside of conflict zones is not completely accepted in the field, as I discussed above; through the ontological lens of interconnection, however, this peacebuilding outside of conflict zones is essential. In the next section I develop this idea further by two key frameworks for understanding interconnection within peacebuilding.

7.3 Ecological Frameworks and the Micropolitical

The dual praxis of this research brings together literature that supports the ecological model of APSR from different disciplines, reflecting the equalisation approach that I discussed in Chapter Four. In this chapter, so far, I have considered Schirch's utilisation of ecology and, in this section, I take into account Zanotti and Stephenson's (2017) argument for the ecological impact of theatre and music on peacebuilding based on the work of other key thinkers such as Connolly (2013), Kratochwil (2007), and Bleiker (2009).

Ecological frames and methods pave the way for innovations in peacebuilding which explore "the possibilities for change implicit in modest political engagements in peacebuilding processes" (Zanotti, 2013, p.290; see also Zanotti, 2015)). This echoes the ontology of interconnection that I outlined at the start of Chapter Four where I developed the relationship between my ontological approaches and complex system theory. Here, I introduce the concept of micropolitical engagement; an approach that follows from the political philosophy of Connolly (2013).

Micropolitical engagements describe a multiplicity of political initiatives at strategic sites of action (Connolly, 2013, p.40). There is no expectation of a causal relationship to a single expected outcome. Instead, political systems are considered as

complex fragilities that are vulnerable to small actions which can change the entire system:

> no ecology of late capitalism given the variety of forces to which it is connected by a thousand pulleys, vibrations, impingements, dependencies, shocks and threads can specify with supreme confidence the stability or potentials flexibility of the structures it seeks to change (Connolly, 2013, p.37)

Religious conflict and violence from Pittsburgh to Christchurch to Israel/Palestine often seems solid and intractable, but religious violence in all its forms can be conceived as uncertain and vulnerable to change.[97] It is supported by a "thousand pulleys". Through this ontology, acting on a single pulley becomes a justifiable interim measure connected to whole system impact. This whole system impact that the micropolitical engagements may 'trigger' is positive peace (Webel & Galtung, 2007) – which is peace with harmony and justice.

Deleuze and Guattari (1988) are key to this framework because of their description of what they term 'tracing'. This is embedded in their work on the rhizome model of complex systems as a term that refers to the reducing of multiple causes to a single one. This supports the above discussions regarding religiously framed violence. To ascribe some direct violent only to religion would be considered tracing. This, according to Deleuze and Guattari, is "a politically dangerous operation, bordering on fascism" (Stephenson & Zanotti, 2017, p.340). The alternative to this as suggested by

[97] Two shootings that took place during the course of this research one at the Tree of Life Synagogue in Pittsburgh on October 27, 2018 and the other at two Mosques in Christchurch on March 15, 2019 were linked to white nationalism. See also Atran (2016) for a discussion of intractable conflict and the devoted actor.

Stephenson and Zanotti (2017), following Connolly (2013), would be to embrace multiple modest engagements: "For Connolly, creativity and reflexivity are examples of political virtues that, by means of multiple micropolitical engagements, may trigger (but not determine) processes of social change" (Zanotti, 2017, p.350). Conceiving of APSR and the performances developed through this research as micropolitical engagements underpins my discussion of positive religious peacebuilding that I discuss in the next section.

7.4 Positive Religious Peacebuilding

The use of the term 'positive religious peace' brings together the critical concept of positive peace and religious peace and situates this discourse firmly within a Peace Studies framework. Strategic peacebuilding has attempted a similar integration, but without a theological embrace. Within the context of this research, the term 'strategic peacebuilding' draws together key theorists in a joint pursuit; for example, Lederach (2003), Omer (2015) and Schirch (2008) who share a theoretical intention to deepen the discourse of peacebuilding so that it encompasses forms that were considered 'soft' or 'Track Two' within international relations frameworks.[98]

While Omer (2015) clearly pointed towards a need for peace theologies when she mapped the field of religious peacebuilding, there remains a discursive gap. She alludes to theologies of liberative difference when she says that without "explicating and interrogating … a particular reading of Jewish history and identity from within the religious, historical, and lived sources of Judaism, a radical transforming of the

[98] In International relations Track two diplomacy is considered informal work with non state actors. See Montville (2006).

Palestinian-Israeli conflict will not materialize" (Omer, 2015, p.9). This suggests an essential correlation between positive theologically informed religious peacebuilding and preventing direct violence. Her project is moved forward through the 'hermeneutics of citizenship' which works to untangle relationships between nationalism and religion.

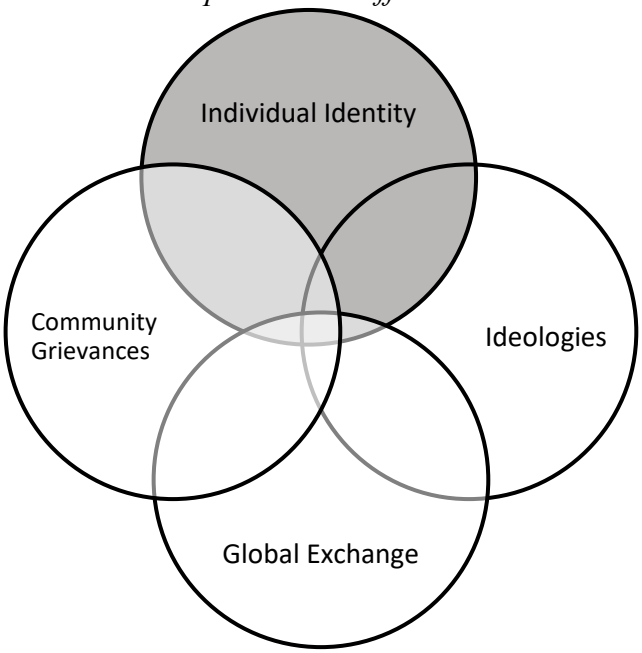
> On the level of practice, [hermeneutics of citizenship] translates into the articulation of subaltern perceptions, counter-narratives and grievances as a space both for critiquing claims of identity and national historiography but also as a space for creative rethinking of the parameters of belonging and justice.[99] In particular, the hermeneutics of citizenship stresses the power variable in the construction of dominant interpretations of the relation between religion and nationalism (Omer, 2010, p.664).

Thus, Omer focuses on opening discursive space rather than on methodological clarity. Meanwhile, this study will show that APSR can, in practice, perform the hermeneutics of citizenship.

[99] See Spivak (1994) and Green (2011) for a rereading of Gramsci's (2007) *Prison Notebooks* which defines a wider understanding of subaltern to 'encompasses an intersectionality of race, class, gender, and religion' (2011, p.387).

Figure 7

The Relationship Between Different Contextual Drivers



Note. Adapted from Schirch (2015, p.765)

This comprises part of the theoretical scaffolding that supports the framing of interrites developed through APSR as religious peacebuilding. This framing relies on a theoretical acceptance that vergangenheitsbewältigung is a peacebuilding activity that is located in the 'identity' context of EVE, as illustrated in Figure 7. In this specific research context, building peace entails reframing individual identities produced through (and in reaction to) European ethno-nationalist past.[100]

This thesis argues that 'coming to terms with the past' through research informed religious peacebuilding is an essential part of preventing direct violence. This is supported by the EVE model and discourses that consider genocides and ethno-nationalist

[100] This is under-explored by Schirch but is a critical linking discourse of the emergence of 'white genocide' motivations that sit within the humiliation factor of EVE. See Moses, 2019, and also Perry, 2004.

violence as sequential and implicated in 'not coming to terms' with history (Ihrig, 2016).[101] Rothberg develops the concept of 'competitive memory' to describe conflict regarding what he refers to as a "zero-sum" game of competition with the memory of other histories (2009, p.9).

In Chapter Eight, I present data and visual research materials which consider how competitive memory was performed in the field sites. I propose in the conclusion that APSR holds the capacity to create public performances where competitive memory is superseded by multi-directional memory. I also suggest that this process sits firmly within the frameworks for positive religious peacebuilding that I set out in this chapter. Over the course of this thesis as a whole, I build a case for understanding competitive memory as a symptom of an incomplete vergangenheitsbewältigung. When dismissed by political actors as inconsequential to peacebuilding, competitive memory and failed vergangenheitsbewältigung may lead to forms of cultural violence, structural violence, and direct violence. In the next section I will make the connection which illustrates how polarising models of mastering the past precludes positive formations of identity.

7.5 Sociology and Identity

Liberative difference (Shannahan, 2010, 2017) builds a link between peacebuilding as Schirch defines it and the discourses of multiculturalism and social cohesion. Liberative difference is an ethic, a world view and a method of sense making through interpretation. For this research I have stripped back liberative difference as set out by Shannahan (2010) to the essential 'bass-line'. Liberative difference rejects difference as something that is

[101] See Ihrig's (2016) for a nuanced consideration of the impacts of German attitudes toward the Armenian genocide and the implications on genocide denial and justification.

oppressive and mendable through a search for common ground. The "progressive critical multiculturalism" (Shannahan, 2010, p.225) of liberative difference resonates with Rothberg's multidirectional memory and Omer's hermeneutics of citizenship as all locate diversity as a resource for new emergent forms of justice and mutual liberation (Shannahan, 2010, p.225).

Liberative difference is of particular importance to this argument as a bridge to claims that research informed identity-based social interventions can be peacebuilding.[102] It names the importance of "the development of a progressive critical white identity" (Shannahan, 2010, p.226). This addresses Schirch's point about the need for people "engaging in conflict with another group need ways of feeling positive about their identity" (2018, p.34). Meanwhile, Shannahan's idea of critical whiteness enables the integration of class-based social grievances and "interrogates all forms of ethnic essentialism" (2010, p.227) adds depth and rigour to Schirch's model.

There is an explicit the connection between social cohesion as constructed through Shannahan's (2010) hermeneutics of liberative difference and positive religious peacebuilding. This connection includes addressing cultural violence manifest through competitive memory in civic life by developing interrites that perform multidirectional memory. Liberative difference, like Scriptural Reasoning, sees difference as a social good. This correlates overall with Adam's idea, introduced in Chapter Two, that searching for neutral ground when engaging in dialogue is not harmless:

[102] By research informed, I am stipulating that identity based interventions reject essentialist constructionist of social identities that fuel polarisation.

> Its [secular universalism's] implications for philosophical method, especially in relation to questions of disagreement between members of different traditions, are serious. Because criteria for judgement are considered innate, they are taken to be necessary. An opponent in debate thus does not merely deny something that I affirm; my opponent denies reason itself (Adams, 2006, p.160).

With this in mind, here, I explain how the hermeneutics of liberative difference is a theoretical repair for secular universalism.

Shannahan's incorporation of Baker's work (2009) foreshadows the discursive move I make in Chapter Ten. This focuses on the ability of APSR participants to readjust their identities to make space for the other "to open oneself unconditionally to the Other is potentially to allow one's own identity to be deconstructed, thus allowing the normal boundaries that separate, indeed protect yourself from the demands and cultures of others to be blurred" (Baker, 2009, p.140). Shannahan suggests that "An openness to such 'blurred encounters' has the potential not just to foster creative approaches to social cohesion but to transform attitudes to difference and hegemonic ideas about 'insider'/'outsider' relations in multicultural societies"(2017, p.421).

Considering the hermeneutics of liberative difference as a "dub practice" (Beckford, 2006) supports my view of APSR as positive religious peacebuilding. Dub theology follows from the musical practice where reggae tracks are stripped back to their essential elements (only the bass-line) and new tracks are layered on top to create a new form that explicitly references the old. Thus, through the use of dub practice informed liberative difference, "the cacophony of hegemonic approaches to difference are stripped away in order to construct a new narrative, which posits difference, not as weakness but as strength" (Shannahan, 2017, p.425). This research is able to apply difference as

strength in a new context, through a similar process of stripping back the theory of liberative difference to its essential elements and layering new tracks which are the interdisciplinary discourses of this study.

This then responds to Cox et al.'s (2014) critique that social cohesion as peacebuilding in post-conflict situations in deeply divided societies has not yielded tangible systemic results: They are sceptical of the ability of local approaches to dialogue producing "[u]pward cascades and long-term sustainable cohesion" (Cox et al., 2014, p.IV). This critique of social cohesion interventions highlights however the importance of ontologies of interconnection and is a key innovation of my research model. I suggest that the theological shifts enabled by APSR reflect a pedagogy of liberative difference. The theological approach and systems-based working conceptually frame the upward cascade of the grassroots interrite.

APSR is positive religious peacebuilding in that it addresses identity based cultural violence that takes place within an ecological framework. Webel and Galtung link frustration of goals to polarisation between self and Other which leads to dehumanisation (Webel & Galtung, 2007, p.16). In Chapters Three and Eight, I build an argument that this dehumanisation of the Other can happen through the construction of identities supported on a structural level through the state and civil society. In contexts of remembrance, this dehumanisation can also be produced through competitive memory practices which are discussed in Chapter Eight.

Scriptural Reasoning is at times unequivocal in defining the boundaries of group identity.[103] Shannahan and Payne (2016) argue that "[d]iscrimination rests on fixed ideas about identity that exclude people considered to be outsiders and the use of culture to suggest that certain social, ethnic or religious groups threaten social cohesion" (2016, p.29). They go on to base their argument on Girard's (1986) concept of scapegoating which links discrimination against the outsider through culture to direct violence as in the case of Nazi Germany and in Burma (Shannahan & Payne, 2016, p.29).

The dehumanisation of outsiders (outgroup, or cultural others) is another frame within which to consider conflicts between ingroup and outgroup. The review of recent empirical work on the subject by Vaes et al. (2012) offers a comprehensive look at the development and discourses of dehumanisation from the social psychology perspective. Steizinger (2018) is critical of the psychological model of dehumanisation and puts forward a reading of the political anthropology of National Socialism. This new reading is based on a close analysis of the racist ideology of Alfred Rosenberg who "shaped the Nazi image of the 'Jewish parasite' and established this vicious motif by a framework which combined racist, anti-Semite, social Darwinist and philosophical views to an eclectic whole" (Steizinger, 2018, p.144).

Considering dehumanisation as a political anthropology rather than a psychological phenomenon supports the conceptualisation of positive peacebuilding that intervenes in the ideology of dehumanisation. This complements the work of Bleiker et al. (2013) who research the relationship between the press and state policy through the

---

[103] See Castells (2010) three levels of group identity. This research focuses on identity constituted through the frame of Scriptural Reasoning. Participants' identities do not fit neatly into Castell's categories particularly in Czechia where Catholic identity could be considered as resistant to a nonreligious public identity.

visual dehumanisation of refugees. Bleiker et al. argue that "[t]he prevalence of images depicting asylum seekers in negative terms makes possible a political discourse that stands in contradistinction to demonstrable evidence" (2013, p.400). These discourses taken together constitute the wicked problem facing religious peacebuilding that is addressed through this research.[104] The question arises: If identity is ecologically linked to religious violence how is it possible to come to terms with the past and feel positive about one's identity if that identity is constructed as perpetrator?

Approaching Gilroy (2004) from this perspective points to the discourses of vergangenheitsbewältigung that engage too heavily in dramaturgies of opposition. Gilroy's argument about postcolonial melancholia locates an inability to grieve for the loss of empire as a root cause of systemic injustices in Britain's 'political body'. Important to my argument is the connection between the setting aside of imperial history once it became "a source of discomfort, shame, and perplexity" (Gilroy, 2004, p.98) coupled with the shame leading to not working through that history. And, in not working through the history, the relationship with postcolonial migrants is impacted:

> The resulting silence feeds an additional catastrophe: the error of imagining that postcolonial people are only unwanted alien intruders without any substantive historical, political, or cultural connections to the collective life of their fellow subjects. These extraordinary failures have obstructed the arterial system of Britain's political body in many ways. They deserve the proper name

[104] See the *Wicked Problems Group* for more information. Definitions of wicked problems revolve around the fact that there are causes and consequences are so intertwined that you cannot deal with them separately, quickly, or easily. http://wickedproblems.info/

> ‘postimperial melancholia’ in order simultaneously to underline this syndrome’s links with the past and its pathological character (Gilroy, 2004, p.98).

Gilroy speaks directly to the themes of this research: disturbing histories are forgotten because of an inability to work through the shame and the resulting silence is a repetition of the patterns of hatred of the Other.[105] While Gilroy acknowledges that ambiguities and complexities are set aside, this argument is in danger reifying dual subject spaces of victim and perpetrator with the discourses of transgenerational shame, although Gilroy does consider that productive shame “is conducive to building multicultural nationality”. This, he goes on to suggest, is associated with “hospitality, conviviality, tolerance, justice and mutual care” (Gilroy, 2004, p.108). I suggest that this could also be possible through APSR which engages this same goal through the use of multidirectional memory, positive religious peacebuilding, liberative difference, and the logics of repair that I discussed in Chapter Five.

7.6 Theology and Identity in Religious Peacebuilding

This research asks the question ‘How can applying performance to Scriptural Reasoning support the development of interreligious peacebuilding? Over the course of this research, I draw on the theology of Volf to conceptualise the changes in participants over the course of their engagement with APSR. Krista Tippet in an interview with Volf draws out a nuanced description of ‘thick religion’

> DR. VOLF: when things go wrong with religion is when one practices what I like to call ‘thin’ religion, which I distinguish from ‘thick’ religion. Its religiosity

[105] German social psychologists Alexander and Margarete Mitscherlich consider the implications of post-war population in Germany needing to mourn both their love for Hitler while coming to terms with the atrocities and the loss of greatness (Gilroy 2004).

> reduced to a formula. Its religiosity reduced to a single symbolic gesture. And once you reduce religion to that, for instance Christian faith, what happens is that you can then project everything that you want onto that. So you believe in one God who is one, who is all powerful and who is also for you, and then suddenly you've got this immense servant of yours to do all the dirty work that you need to be done and for yourself to feel good as that has happened. And I think that can
>
> MS. TIPPETT: But, I mean, that's serious business, right?
>
> DR. VOLF: It's serious.
>
> MS. TIPPETT: Yeah, you also somewhere quote a bishop in Rwanda who said it was his best, most faithful churchgoers who were there every Sunday who took up the machetes in their hands. 'Thin' doesn't sound quite as powerful as the results can be.
>
> DR. VOLF: Well, I want to differentiate. I think you're right. I want to differentiate, "thin" does not mean "not zealous". Right? You can have a very zealous religiosity that is also … thinned out. Very passionate in terms of you identify with that. That's what you stake your life on in many ways, which is at a same time not — let's say something else instead of 'thick' — it's not textured. It doesn't have depth. It doesn't have relief. It doesn't rely on the long history of that religion with all the varieties of reflections that have gone on in the religion, or even doesn't rely on the full understanding of the sacred writings of the scripture. (2005, Transcript section)

Volf suggests that being close to the sacred writings of the scriptures of a religion enables depth and texture in religiosity. This is the opposite of the oversimplification of religion which leads to violence. In the next chapter I introduce participants who experienced a

deepening and texturing of their religiosity. I consider how APSR enables a thickening of religion. I also caution that value judgements regarding religiosity are problematic and that the idea of liberative difference can and should be applied to religiosity as well. Throughout this thesis I engage and reflect on my unique position as a religious actor. In the next section, I ground this position in some of the literature on women religious peacebuilders and gender and peacebuilding generally. This underpins further discussions on the challenges presented by the case study.

7.7 Gender and Peacebuilding

Here, I consider APSR-enabled constructive practices of gender mainstreaming inside orthodox religious practices. While, in Chapter Ten, I present an example of how APSR enabled meaningful participation of progressive Jewish women in orthodox religious practice, here, I highlight some key concepts from the literature on women and religious peacebuilding that illuminates the potential impacts of this example.[106] The literature adds clarity to the difficult role that I was faced with as a religious woman peacebuilder. Firstly, I consider Hayward's work which points out that the "scholarship at the intersection of gender, religion and peacebuilding remains thin" (2015, p.308) and that "while women have been marginalised from peacebuilding generally, the emerging field of religious peacebuilding has been particularly challenging for women" (Hayward 2015, p.312). Her analysis tends to essentialise gender and women's roles and significantly under theorises the pluralities of religiosity in religious women peacebuilders. She does, however, clearly point out what emerged as a theme in this research:

[106] See (Wilmar 2015, Flaherty et al 2015, Kwok 2012, Snyder and Stobbe 2011) for discussion of gender and peacebuilding within Peace and Conflict Studies.

> with formal religious authority primarily vested in men in most major religious traditions throughout the world, those women seeking to work through religious institutions or to shape pro-peace religious attitudes often struggle to find spaces to lead efforts or exert influence (Hayward, 2015, p.313).

In awareness of this, APSR is able to conceive of interventions which create spaces for religious women to lead and 'exert influence'. Moreover, the EVE model assists in clarifying the relationship between gender conflicts and violence. Schirch (2018) cites 'gender roles' as a correlating factor in violent extremism (2018, p.33). Figure 7 illustrates the four interlinking contexts of the EVE model, gender conflicts are located in individual/identity context.

The proposed ways to address the role of gender and violence is under theorized both as a cause of identity crises and in its over simplified remedy: "Gender awareness training and inclusion of women in VE interventions" (Schirch, 2018, p.51). This is a gap in the scholarship that can be addressed with APSR. Building positive religious peace needs to "challenge established dichotomies of war/peace, private/public and masculinity/femininity" (Björkdahl & Selimovic, 2016, p.181). Through Scriptural Reasoning, APSR approaches this challenge with a logic of repair. One repair is that of 'gender mainstreaming' in religious peacebuilding.

My use of the term 'gender mainstreaming' is based on Yusuf and McGarvey's (2015) approach to bringing a gender perspective to religious peacebuilding in Nigeria. This involved "helping men and women to participate together, trying subtly and diplomatically to avoid one gender dominating the decision-making process and claiming to represent the others' needs and interests" (2015, p.17). They recommend that "gender perspectives should be mainstreamed into education in human rights and peacebuilding

for citizens at a community level" (Yusuf & McGarvey, 2015,p.187). In practice, when Yusuf and McGarvey suggest that men and women participate together, they are introducing a practice that destabilises the polarised dichotomy that Björkdahl and Selimovic (2016, p.181) discuss.

Woodhead (2001) creates both literal and discursive. space for gender mainstreaming in religious peacebuilding through her work on third wave feminism in the sociology of religion[107] This work has built understanding of women's participation in orthodox organised religious groups, as well as exploring the complex experiences of women in fundamentalist groups (Ammerman, 1987; Cucchiarri, 1991; Ahmed, 1992). While third wave feminism develops non-essentialising readings of gender roles, it lacks theological insights into understanding of religious women's relationship to G/D particularly in post-denominational practices.[108]

Understanding of the experience religious women in 'Religions of Difference' (Woodhead, 2001; see also Woodhead, 2011) constitutes another foundation of the understanding of APSR as religious peacebuilding. This understanding disentangles stereotypes of orthodox observance from the discourses of religious fundamentalism. This, in turn, creates both literal and discursive spaces for women making personal choices regarding religious dress and levels of religious observance.

In order not to replicate polarisation, this discursive space must be imbued with logics of repair for the conditions of oppressions that are a theme in this research. While,

---

[107] First wave feminism is associated with the fight for women's suffrage; second wave women's liberation "second wave feminism tended to essentialize womanhood and to call for new separatist forms of thought and organization" (Woodhead 2001:69); third wave exposes the 'complexities and ambiguities of gender relations' (2001:70) within traditional religions.

[108] For a discussion regarding Judaism moving past denominations, see (Schechter 2010). For one specific to a UK context, see Adams (2015).

for some scholars, 'feminism' is a polarising analytical frame (Kadayifci-Orellana, 2015, p.76), Cheruvallil-Contractor explicitly stakes out the space for religious feminists. Religious feminists consider "genders acting complementarily" (Cheruvallil-Contractor, 2013, p.9) and are able to produce unique theologies which enable "believing women, whatever their religion, strength to challenge both patriarchal interpretations of faith and secular notions of religious faith as backward or oppressive towards women" (Cheruvallil-Contractor, 2013, p.9). This understanding of feminism and religion is necessary to re-orient my discussion away from embedded polarising debates that are part of the Jewish orthodox feminist narratives (Jewish Orthodox Feminist Alliance, 2018) and towards logics of repair for religious women.[109] Thus, in this research, I consider the role of gender in positive religious peacebuilding through the frameworks of EVE, which locate gender as a correlating factor in VE and third wave feminist approaches to the sociology of religion. This approach enables an understanding of the diversity of women's religiosity (Woodhead, 2001, p.68). Chapter Ten will illustrate instances where APSR created sacred contexts where gender equality is constructive and not controversial. One of the central theoretical concepts that enables APSR to perform constructive acts of religious peacebuilding is an explicit understanding of difference as a positive social good.

7.8 Conclusion

In this chapter, I have built a structured and substantial foundation for understanding how APSR is positive religious peacebuilding. The substance of this foundation undergirds confidence in pursuing peacebuilding interventions outside of conflict zones. I have

[109] See www.jofa.org for the theology, practice, and debates around Orthodox Jewish feminism.

crafted a notion of positive religious peacebuilding that is central to this research piece by piece. This crafting is an interdisciplinary exercise which drew on Peace Studies, international relations, political theory, sociological perspectives on identity, postcolonial studies, cultural studies, sociology of religion and urban theology.

Assigning a single cause of eruptions of violence is reductive and dangerous. Therefore, I have approached this by building my argument based on an ecological approach which considers correlations of factors across different contextual spheres. These correlations describe how social grievances and identity conflicts interact with ideology and global exchange to produce conditions where violent extremism beliefs and actions can grow. In relation to this, the sphere of individual identity is populated with conflicts regarding gender requiring the consideration of narratives of feminism, gender, and religion. The critical importance of disentangling narrative of religious observance and orthodoxy from fundamentalist narrative constitutes an important theme for APSR and a unique contribution to the field. These discussions outline and develop the frameworks for understanding positive peace and harmony – as well as negative peace and structural and cultural violence – and are essential in unpicking the relationship between identity, ethno-nationalism, and cultural violence in the research contexts. Through these, I establish the groundwork for a concept of cultural violence which includes dehumanisation, which will be elaborated on in further chapters.

The use of a broad diversity of the literature in this chapter supports an approach to critique which considers gaps in each discourse by reflecting across discourses. This is particularly relevant to my introduction of multidirectional memory, hermeneutics of citizenship, hermeneutics of liberative difference, and postcolonial melancholia. None of these approaches on their own is sufficient because they fail both in methodological

clarity and in building authentic dual praxis between peacebuilding and lived religion. This is the gap in the field of religious peacebuilding that APSR addresses. In the next chapter I present research materials which explore barriers to positive religious peace in the field sites.

Chapter Eight: Religious Peacebuilding and Remembrance

This thesis argues that applying performance to Scriptural Reasoning enables positive religious peacebuilding in the dispersed contexts where religious violence may grow. This chapter brings together visual research through analytical writing in order to build an understanding of the barriers to positive religious peace in the research context. This chapter engages with research materials collected during the first stage of fieldwork in Czechia. In line with Brinkmann (2012, p.14), the materials presented in this chapter are considered as "everything that helps clarify" what the implicit and explicit barriers are to interreligious relationships in the research context.

This chapter begins with an exploration of how identity is created in the visual social world through public displays. I look at explicit examples of state sponsorship of visual public history that actively intervenes in identity formation in order to shed light on implicit messages of identity embedded in public visual history. The theme of visual segregation of public history is explored through photographs from Prague, Olomouc, and Prerov in Czechia. I go on to explore the relationship between visual segregation of public history and competitive remembrance before considering the specific contexts of competitive remembrance and how they impact on Holocaust education and remembrance. I present the diversity of approaches to remembrance in field sites using contradictions (difference) as an analytical lens to make sense of the challenges facing interreligious harmony.

In the third section of the chapter, I introduce a major research theme: the relationship between religious remembrance and vergangenheitsbewältigung. A close exploration of the mourning practices of the participants in this research context lays the

foundation for understanding how religious remembrance can build positive religious peace. I consider differences in the mourning and remembrance cultures of research participants in order to make sense of dehumanisation in Holocaust remembrance.

The potency and potential of stumble data is the focus of the fourth section, as I explore the importance of place and context for positive religious peacebuilding. The significant opportunities available through stumble data are highlighted in research materials presented in the last section when I introduce the cultural heritage sites for the Olomouc interrite.

8.1 Public History as Barrier to Positive Religious Peace

This first section presents a series of episodes that work to make sense of how governmental and institutional power impact on remembrance and religious peacebuilding. The episodes bring together research materials which explore Czech identity in visual public history.[110] These materials are considered together with the personal/national Czech identity as expressed by Czech research participants across the religious denominations. The contradictions which emerged when considering the materials map the fault lines in practices of vergangenheitsbewältigung. These contradictions are considered in relation to definitions of harmony that I presented in the last chapter.

Research participants articulated their identities informally through conversations and encounters and explicitly in the semi-structured interviews. Jakob, a Catholic participant who I interviewed in Olomouc in November 2018 characterised Czechia as monocultural: “Czech culture is quite specific it is a monoculture there is only one

[110] See Clarke and Star (2008) for a further discussion of Visual Social Worlds.

language we have no large communities of refugees or migrants. All of us, we are speaking in Czech language". During a tour of the faculty at the university, Jakob pointed out an image on the wall from a historic dissertation of the Christian military crushing the 'Muslim invaders' beneath their horses (Figure 8).[111] He was uncomfortable that this image is on the wall outside an institute for intercultural and interreligious dialogue.

Figure 8

Ottoman Images in Czechia. Olomouc 2018

[111] All of the figures are my personal photographs. This could be considered a phatic photograph,(Rose, 2014a). It was taken quickly and casually as a visual equivalent of small talk (2014a, p.12). Phatic photographs are not perfect, and it is uncertain which military campaign the image is depicting.

The poster depicts one battle in a period of conflicts with the Ottoman Empire. Sometime between the Crusade of Varna in 1443 and the Polish-Ottoman Wars that took place between 1672 and 1676. The image provides a window into the Czech approach to Ottoman and Muslim presence in Central Europe.[112] There is a tension between erasure, essentialising and influence. In discussing the development of Czech identity in relation to Islam, Lisy-Wagner adapts Denning's (2004) metaphorical beach:

> The beach itself does not belong entirely to either culture but is a space where two entities meet and identity becomes destabilized. Though one culture may be crossing it to meet the other, both will ultimately be changed by the interaction…much of [Czech] history has been structured by the relationships they have had with their neighbors. This is true both for their relationships with foreign entities like the Ottoman Empire and for their relationships with their own political overlord—the Holy Roman Empire—and its German inhabitants. The "beaches" between the Czechs and the Germans or the Czechs and the Ottomans played crucial roles in Czech history (2016, p.3).

The historiographical process which attempts to erase the 'beaches' of Czech identity is illustrated in the image, in museum exhibitions, and in comments from participants. This explicit erasure of the impact of Islam on Central Europe points to implicit forms of cultural violence which erase the history of diversity.

---

[112] See the work of Laura Lisy-Wagner (2012, 2016) for an exploration of the complexities of the Ottoman Empire on Czech identity.

The symbols used in the image are representative of enduring narratives of religious wars with Christian armies trampling the Ottoman 'other'. The triumph of the Christian Army is depicted as blessed by heaven with a hovering and luminous figure over it. While the Christians hold swords, their faces are not animated in anger or fear. The Ottomans are depicted either as faceless and dehumanised masses, rough and brutish, or filled with fear. The conquering army is represented by the flying standards which contain the cross, the trampled army with flags that have the crescent moon. The signs are particular to the Czech context, in that the 'turban' which is worn by both the Christian conquerors and the vanquished Ottomans. The prominent hindquarters of two Ottoman horses being trampled under the hooves of the conquering army particularly evoke domination and humiliation.

The encounter is interesting both for the reaction of my host and for the display of institutional power. The institution of the university and the faculty did not mediate or apologise for the image. There is significant literature in the field of Museum Studies regarding how to negotiate and interpret colonial histories (Barringer & Flynn, 2012) as well as how to interpret African American history with "meaning, ambiguity and complexity" (Bunch, 2014, p.IX). However, at this field site, there was no attempt to interpret the depiction or come to terms with this episode in history. The poster is in Latin, the language of academia which links the present university to its pre-communist antecedents. In the real time interfaith situation, the representative of the university was left having to take personal responsibility for the image. This shifts the responsibility for curating and interpreting the image from the institution to the individual. This shift hides the institutional power that is operating in depictions of public history across the field sites. It is an example of institutions not actively engaging with positive religious peace.

Like the poster at the university in Figure 8, these public representations of history crystallise the role of state actors in the formation of identity. In Chapter Three, I addressed the political implications of governmental interventions in the shaping and marketing of regional identities, and the set of images I collected illustrates the inconsistent approach that has been used regarding the project of displaying and interpreting European history.

8.1.1 Representations of 1939 to 1945

Visual segregation of remembrance of World War II emerged as a theme during fieldwork. Jewish tourism is a major attraction in Prague and, in 2017, the Prague Jewish Museum had 716,000 visitors (Vaníček, 2019). [113] A visual segregation became noticeable in public history presented for tourists and demonstrated a separation of visual images of the Shoah from other images of World War II and Czech history in general. This segregation emerged in images across all the Czech field areas and, in this section, I discuss these instances in greater depth.

The images in Figures 9 to 12 are examples from images taken during visits to museums, civic spaces, and public tourist destinations (709 photos). Of those that depict the period 1939 to 1945, images of Jewish genocide are visually separated from images of military occupation. In public representations (including posters, museum displays and commemorative plaques), the Second World War with the Nazi annexation of Bohemia and Moravia is not represented alongside images specific to the Shoah, such as the Terezin Ghetto, Jewish and minority persecution, and concentration and extermination

[113] For a recent discussion of tourist trends and patterns in Czechia, see Mitsche and Strielkowski (2016) and Vaníček (2019)

camps. While on the surface it would appear to be an obvious choice, the underlying assumptions regarding Czech Jewish identity are called into question. It re-inscribes the idea that 'the Jew' will always be 'the Other' in Czech society. This is in contradiction with the Czech Jewish movement that I discussed in Chapter Three and with concepts of religious harmony as discussed in Chapter Seven.

Figure 9 depicts two images I took of a series of public posters along Wenceslas Square which recount the role that the square has played in the history of the Czech nation. The image on the left of Figure 9 is interesting for the symbolism especially the military parade with horses on the left and the signing of the Munich agreement on the right. This contrasts with the image on the right which depicts the Prague Uprising at the end of the Second World War. The dead bodies and destruction, along with the tanks feed into a national narrative of heroism which is important in constructing the Czech self-image of their role in that war. The absence of any reference to Jewish persecution and genocide should be considered in light of the overwhelming prominence of the Prague Jewish Museum as a tourist attraction. The images represent a simple but important visual theme that is the separation of these two histories.

Figure 9

History of Wenceslas Square. Prague,. June 2018

This same commemorative segregation is found in my photographs of the former synagogue in Prerov. Figure 10 shows the exhibition on display in the women's gallery there. The exhibition commemorates the murder of the Czech Orthodox Priests following the assassination of Reinhard Heydrich who was the 'Reichsprotektor' or top Nazi official in Bohemia and Moravia. The assassination was conducted by exiled Czechoslovakian military and the soldiers took shelter in an Orthodox Church. The brutality of the reprisals is well documented. The assassination is still debated in light of the severity of the reprisals. (Hauner, 2007; MacDonald 1998).[114]

[114] The reprisals included the complete destruction of the villages of Ležáky and Lidice. (Hauner 2007)The Czech Orthodox Church never recovered from the massacre.

Figure 10

Display of Czech Orthodox Christian Martyrs September 2018

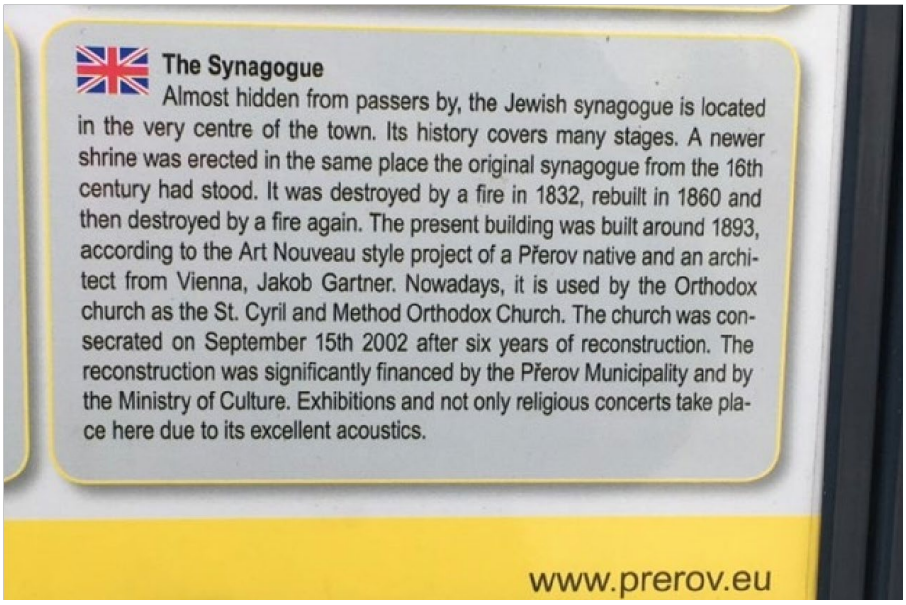
The recognition of the original use of the building occurs only on the gates and in a marble engraving to the architect. On the gates of the former Prerov synagogue (Figure 11 and Figure 12), there is a plaque on the history of the synagogue that does not mention the destruction of the Jewish community.

Figure 11

Gate of Former Synagogue September 2018

Figure 12

Synagogue Reconstruction Plaque



These images taken together are intended as a specified generalisation for a visual cultural amnesia and competitive memory in the Czech field sites. This is in line with Rose's 2016 argument. These photographs don't simply illustrate my argument but add a "depth of engagement" that suggests the seriousness of purpose (Rose, 2016, pp. 342-343) of interrogating the role of visual social worlds in positive religious peacebuilding. The images illustrate segregation of histories and a normalisation of competitive memory in the field sites.

Reflection: Holocaust and Shoah Education with Jewish Youth

My engagement with the Czech scrolls emerged from work with the *B'nei Mitzvah* pedagogical package from the MST. Brinkmann suggests that abductive enquiry emerges from "bewilderment, breakdown, surprise and wonder" (2014, p.722). Task 3 from the Lesson Plan Asks the young people to connect with specific children who were "aged around 11, 12 or 13 when tragically they were taken away from their homes by the Nazis" (Lenga, 2014, p. 16).[115] It instructs students to "keep the name of this person with them" (2014, p.16) over the course of their B'nei Mitzvah preparation.

For myself, as an educator, this was the beginning of a breakdown in understanding (Brinkmann, 2012) and precipitated my push to understand the impact of Shoah education on peacebuilding. As Brinkmann suggests, we should ask "How is it Possible? What discourses, relationships, and theories of self and subjectivity must we obtain for this material…to make sense" (2014, p.723). I personally wondered how connecting Jewish youth in the UK to a specific child who was murdered in Czechia impacts on their understanding of their Jewish identity. I was deeply concerned about how this type of activity intersects with transgenerational trauma, peace, and reconciliation.

[115] *Message from the Scrolls: Unlocking the Silence* (Lenga, 2014) is copyrighted material. It is available from https://memorialscrollstrust.org/images/MSTbneimistvahpack.pdf

8.2 Each Person has a Name

The fragmentation of the Jewish world is reflected in approaches to Holocaust education and commemoration. For instance, a study by Cohen (2009) found that "[i]n Israeli high schools, 77% of students and 96% of teachers consider the Holocaust to be a basic constituent of their worldview" (cited in Gross, 2010, p..93; see also Klar et al., 2013). Gross (2010) documents the greatly developed and nuanced approach that includes moral education. The above example regarding the teaching technique prescribed in the MST reflects a much less nuanced earlier phase in the development of Holocaust education. In relation to this, Schatzker outlines three specific phases:

> The period of demonization and psychological repression (by survivors who repressed the painful memories of the Holocaust) in the shadow of the Eichmann trial (1961), was dominated by emotional instruction. During the instrumental period (the 1970s and 1980s), the Holocaust was explained, through a universal interdisciplinary approach, as social behaviour. The existential period, in the 1990s, required people to identify directly with the Holocaust through media, art, testimonies of survivors, and visits to concentration camps (1992, pp.167–168).

Gross highlights how the approach used by the MST can be extremely problematic and that "educators should be cautious; simulation games, role-playing and vicarious experiences in Holocaust education can sometimes be pathetic and cause a backlash" (2010, p.109). My research materials identify gaps in access to pedagogically sophisticated Holocaust education. These gaps are particularly pronounced at the peripheries of the Jewish world. The dispersal of the Czech scrolls to these peripheral communities, who were most in need, highlights a unique opportunity for religious peacebuilding enacted by this research. This contradiction with previous paradigms of

Holocaust education enacted in 'diasporic' communities is elaborated in the next section. During what Gross (2010) terms as the constructive phase of Holocaust education between 1980 and 2000, the prevalent discourse correlated genocide with dehumanisation and, therefore, the repair was manifest as re-humanisation through naming individual victims, as described by Yad Vashem :

> Each and every Holocaust victim had both a name and a story, just like every person that has ever walked this earth. They were individuals with unique attributes and accomplishments, hopes and dreams. The perpetrators of the Holocaust sought not only to destroy their lives, but also to erase their personal identities. For decades, Yad Vashem, the World Holocaust Remembrance Center, has been working tirelessly to ensure that this will never happen, and that the memory of the Holocaust will not be relegated to the pages of history. (2020, para. 1).

In Figure 12 (showing the entrance to the former synagogue in Prerov), the plaque at the entrance does not mention the complete annihilation of the Jewish population of Prerov, nor does it give a name to the memory of any person who prayed at that site over the course of more than five hundred years. The risk of only reciting names was highlighted in an interview with a member of the Czech Protestant clergy in November 2018 who described a public reading of names of Holocaust victims:

> There are a lot of commemorating events in April, this was organised by the town hall and people also come from town and other institutions like schools. Two hours, it took two hours to read all the names. In the beginning, there were sixty people and in the end, there were thirty [for the reading of the names].

The departure of half of the audience for a 'Reading of the Names' event, reinforces a central concern of this research of the inadequacy of public Holocaust remembrance. The Orthodox Church in Prerov focuses on the brutal reprisals against Orthodox Christians but does not commemorate the Jewish genocide. Rothberg (2009, 2011) situates this type of competitive memory as the dominant narrative in popular and scholarly discourses of remembrance and puts forward an alternative that he terms multidirectional remembrance. Multidirectional remembrance, he argues is:

> a radically democratic politics of memory needs to include a differentiated empirical history, moral solidarity with victims of diverse injustices, and an ethics of comparison that coordinates the asymmetrical claims of those victims … memory discourses expressing a differentiated solidarity offer a greater political potential (Rothberg, 2011, p.526).

In the conclusion of this study, I discuss the ways in which APSR was able to enact and perform differentiated history and moral solidarity. As the commemoration at the former synagogue in Prerov embodies competitive memory, the interrite becomes a reparative performance of religious peacebuilding through public facing multidirectional memory.

8.2.1 Diversity in Approaches

In the opening section of this chapter, I highlighted the role of public visual materials in identity formation as that of an explicit lens to interrogate implicit messages. This lens aids in exploring the diverse approaches to remembrance in the Olomouc region. In this section, I critically reflect on similarities and differences between research materials from the town of Lipník nad Bečvou and those from Prerov. The map of Jewish settlements in Moravia (Appendix 2, Map 6) illustrates the proximity of Prerov and Lipník nad Bečvou which today are both in the Olomouc region. As I mentioned in Chapter Three, these

were smaller villages where Jewish populations relocated to when then were expelled from Olomouc in 1454. During my fieldwork in September 2018, I was invited on a visit to see the former synagogue in Lipník nad Bečvou as the minister served both the Hussite Church in Prerov and the Hussite Church in Lipník nad Bečvou. Figure 13 is a photograph I took in the synagogue of the wall display which greets visitors and Figure 14 depicts a display of Jewish material culture there.

Figure 13

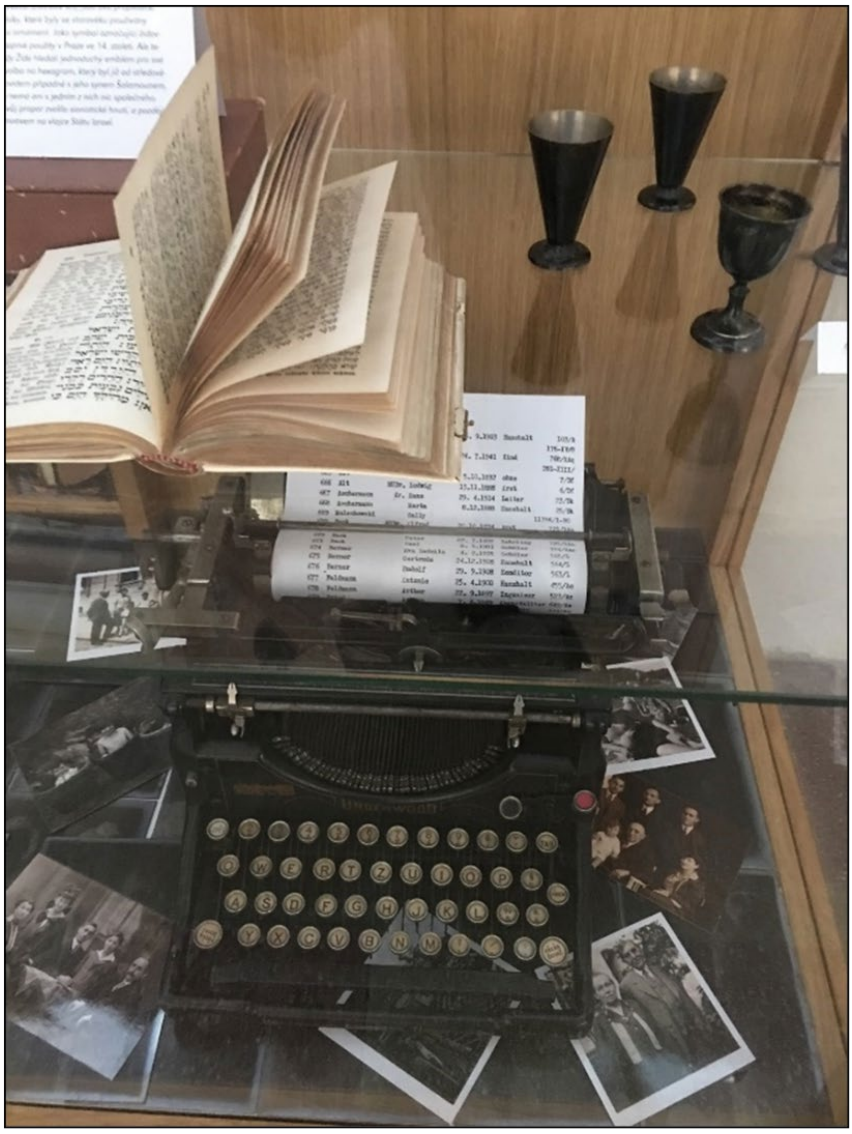
Display in Former Synagogue in Lipnik September 2018

The wall display is only in Czech and is funded locally by the City and Olomouc Municipality. The single language and the funding of the display indicates that the

primary audience are the Czech community and not tourists. The funding implicates civil society in public history and positive religious peace and calls into question the lack of similar commemorations in other municipalities.

Figure 14

Tangible Cultural Heritage in Lipnik September 2018



Contrasting iconography in municipal memorials is also telling. Figure 15 shows a memorial plaque in the Prerov train station which resembles the *Reichsadler*, the imperial eagle. Although the Reichsadler has a diverse history, it is associated as Nazi iconography.

Figure 15

Memorial in Prerov Train Station September 2018

Meanwhile, Figure 16 is a memorial in the town of Lipník nad Bečvou which marks the place where the Jewish population were rounded-up for transport. The sculpture is an open hand and visually references reconciliation.

Figure 16

Lipnik Memorial to Jewish Victims of the Shoah

The inconsistency of a public memorial aesthetic and strategy made me reflect on my own affective reactions to the memorial to the Olomouc Synagogue. Olomouc Synagogue was built between 1895 and 1897 in the fashionable Oriental-Byzantine style. It was a substantial local landmark that spoke to the prosperity of the Jewish community at the time (Klenovsky, 2020). It was set on fire on March 15, 1939 by local Nazis on the first night of the occupation. Figure 17 is a picture of the display in the current Jewish community building featuring images of the outside of the Synagogue and Figure 18 is an image of the interior during a prayer service. Figure 18 features the Chazan in a unique

balcony that I have never seen before. The Chazan is perched just under the women's gallery. It struck me as incredibly rare and moving to see a moment of Jewish women's life captured in this way.

Figure 17

Olomouc Synagogue Display at Jewish Community Hal November 2018l

Figure 18

Display of Prayer Service at Olomouc Synagogue November 2018

The scale of the commemorations is out of sync with the scale of the historic significance of the destroyed synagogue. *Stolpersteine* (Figure 19) mark the pavement to one side, but passers-by rarely stumble on or notice the memorials. I find it particularly disturbing that the site is now a municipal parking lot which erases the sacrality of the site

My own reactions to stolpersteine varied, there were moments when I would trip on one and be moved to tears, other times they made me furious. They allowed people to keep walking, they had no effect on urban traffic. They had become part of the architecture of forgetting.

There are incongruities between public history funded by the EU, as in the Prerov former synagogue, and public history funded by the local municipality, as in the Lipník nad Bečvou former synagogue. The symbolism of stolpersteine in Olomouc clashes with the Reichsadler iconography in Prerov. Considered together, these materials map an absence of systematic approach to public remembrance and commemoration in these three towns that are so close together. This points to the lack of clarity over responsibility and authority for building positive religious peace. The model of positive religious peacebuilding that I am developing makes explicit the connection between religious harmony, the habit of erasing history, and religiously framed violence in Europe.

Figure 19

Stolpersteines Outside Rabbi Berthold Oppenheim's Home. Olomouc, June 2018

8.3 Religious Remembrance and Vergangenheitsbewältigung

The approach to religious remembrance varies across interviewees and between locations. In this section, I analyse the compatibilities and contradictions between personal accounts of the role of remembrance in individual religious practice and how

remembrance is enacted at sites of cultural heritage. I present Jewish participants approach to remembrance. I discuss the different approaches to remembering the dead at the Hussite Church, the Catholic Church, and the Orthodox Church. I discuss the relationship between the accounts of the participants and the material culture of the places of worship. I bring together these approaches under the analytical lens presented by *Lekol ish yesh shem* (Unto Every Person There is a Name).

For the Jewish participants, Shoshanna, Hayim, Samuel, and Laura, Jewish remembrance practices within the Jewish tradition were a significant part of their religiosity. Shoshanna and Laura spoke about reciting the Jewish mourning prayer, the *Kaddish,* as an important moment of connecting to Jewish religiosity. Mourning and remembrance were repeated themes from Samuel, who was particularly attuned to the dehumanisation of remembrance. Hayim was reflective regarding a theological and liturgical bias towards mourning which he considers as "reducing Judaism to the Kaddish religion". Hayim's account of this tendency reflects that of Shoshanna who returned to Jewish communal activity in order to say Kaddish and Laura's connection with Jewish roots enacted through reciting Kaddish at an ancestral grave.

In respect to this Jewish communal memory, Yerushalmi (2011) argues that it is liturgical and cyclical, but Friedlander (1992) argues that this ritualised integration of the Shoah has not yet happened in this way:

> this nonintegration of the Shoah at the level of collective consciousness appears as a new phenomenon within Jewish tradition. It has often been argued that Judaism, over the course of its history, developed a collective memory working along fixed patterns to integrate catastrophic events. Such patterns, rooted in a paradigm linked to Judaism's archetypal catastrophe, the destruction of the

> Temple, yet carrying the seed of messianic redemption, have been said to have contributed to its "creative survival" (1992, p.42).

Friedlander then engages with Yerushalmi's assertion directly:

> The gist of his [Yerushalmi's] argument is that notwithstanding the unparalleled amount of historical investigation engendered by this catastrophe, the Jewish world is awaiting a redeeming myth, as when, in the wake of the expulsion from Spain, it embraced the mythical symbolism of the Kabbalah … Yet today, almost fifty years after the events, no mythical framework seems to be taking hold of the Jewish imagination (Friedlander, 1992, p.42).

The affective impact of musical remembrance of pre-Shoah synagogue music through palimpsest performance, I argue, has this mythical capacity.

Christian interviewees did not highlight their remembrance practices in the same way. While none of the Christian participants shared mourning practices as personally central, the Prerov Hussite Church significantly foregrounded members' mourning, as well as an intact and performative redeeming myth in the sacred space of prayer. The Prerov Orthodox Church foregrounded the Orthodox Christian martyrs of World War II, and the Catholic Church visual remembrance focused on traditional religious iconography.

8.3.1 Jewish Mourning

All of the Jewish participants had a complicated relationship with Judaism. The reasons were diverse, ranging from was a result of growing up under communism where their Jewish identity was hidden from them, to issues of migration and sexuality. For some, Orthodox affiliation was not directly connected to a high level of religiosity, as one person said: "Of course sometimes if you are praying it is just everyday prayer the part

of the prayer is something like a mantra or meditation sometimes you just read the letters". Similarly, Nathan's Orthodox upbringing did not result in a prominent level of religiosity. Moreover, among Jewish participants there was no direct correlation between religiosity and denomination.

Traditional remembrance practices, however, provide a thread of connection. For Shoshana, a Jewish woman who migrated to the North of England from Central America who I interviewed in July of 2018 mourning practices were central to a return to communal engagement:

> I have never considered myself a very spiritual person, I studied engineering I teach engineering, my mother was a physicist my father was an engineer I come from a background we go by facts not by feelings so I think it's quite interesting how the meaning of saying Kaddish changes during the mourning process, … during the *Shiva* [seven day ritual mourning period following the burial] it gives structure to the day, … *Shloshim* [thirty day ritual mourning period that follows Shiva] is a bit more, sort of make it like shock therapy to get out of the denial period, because you are saying Kaddish for somebody who is not there it is hard but it helps you to accept what has … saying Kaddish for a full year and then *Yizkor* [remembrance service] afterwards is *Yahrzeit* [annual day of remembrance on the anniversary of a death] there is still something that I can do, and I don't need to feel guilt for what I haven't done … it has helped not for the words but for the fact of having to do it, and the meaning for why you are saying it, it has been quite powerful for me … it's not the words but the fact of having to say this.

For Laura, who I interviews in Liverpool in July 2018, memorialisation through the practice of Kaddish, crafts a material and embodied pathway to Jewish ancestors:

> visiting my grandfather's grave, my mum barely knew him, he was a Canadian serviceman who got my nanny knocked up during the war, married her and then sketched off to where ever, he was a crazy kind of guy and he went to Israel, he lived this whole Jewish life, I don't think he ever converted, had a family in Israel so my mother has half-sisters in Israel, but he died in England and his body is in a cemetery in Coventry, it is not a Jewish cemetery because he never converted but you have got this cemetery with all these Polish Catholic names, Irish Catholic names all these upright gravestones and in the middle of this, is a stone on the floor with no name no date, just some Hebrew text and that's where he is. And at some point earlier this year my mum and my sister and I all went down to Coventry and we built our own service for his Yahrzeit and we did that, and blew my mums *shofar* [ram's horn trumpet for ritual use] at the end of the service to close that recited the Kaddish and we read some poems, I don't know which poems, I think some William Blake. One or two poems from a big fat book of poetry that had been my grandfathers and he had given it to nanny and then my mum has since taken it, my mum read it a lot, it almost looks like a Bible

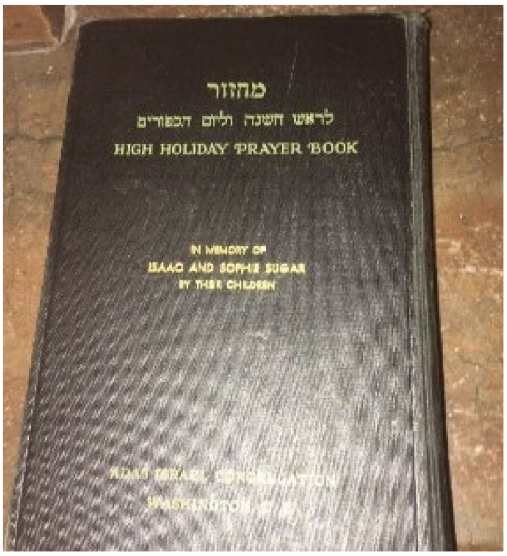
Laura's account includes a multi-textured religiosity enacted outside of communal belonging. This fore shadows themes that emerge in this research of flexibility and inclusion on the periphery of Jewish population centres. Thus, the mystery of the Judaism of the 'Canadian serviceman' is part of a cluster of stories that emerged in conversations regarding unexplained connections to Jewish identity. This is echoed in later accounts of Jewish identity being hidden under communism and the fuzziness of specific geographic memory in American Jewish immigrants. Laura and her family enact a liturgical memory and remembrance practice in the absence of biographic or historic memory.

Reflection: Yom Kippur and Jewish Remembrance

The second fieldwork trip in September 2019 to Czechia began with attendance at the Spanish Synagogue in Prague for *Yom Kippur* services.[116] Access to participant observation in Jewish communal spaces on holy days and Shabbat meant that 'data' was impacted by the highly affective environment, although I was unable to document with photos or recordings. Figure 20 is an image of the prayer book from the Spanish Synagogue that I used during Yom Kippur services (and which I returned to take a picture of). It has a weighty materiality. The prayer book is an example of sacred material culture that reverse migrated. Its origins in Washington D.C. speaks to a relationship between American Jewish communities and Czech Jewish communities.

Figure 20

Photograph of Prayer Book in Memory of Isaac and Sophie Sugar September 2018



[116] The Spanish Synagogue is part of the Jewish Museum. It is used by the Progressive Jewish congregation in Prague for worship.

The prayer book was a ‘gift’ from the wealthier American congregation: When, in 2010, the Conservative Movement in the US released a new and fully updated prayer book for the High Holidays the previous prayer books were donated to other synagogues around the world. This old prayer book embodies the complicated performance of memorialisation. The children of Isaac and Sophie Sugar, who donated the books, intended to honour the memory of their parents, however, the memory becomes disposed of/disposable as it is sent off to the ‘disadvantaged’ Czech Jews. There are very specific guidelines within Judaism on how to treat sacred books. Those that are no longer Kosher, are meant to be buried. The guidelines are confusing for books that are still Kosher but are no longer needed. The American congregation, by donating the books, manages this conundrum, but the memory is ‘disappeared’. Since this individual memorial is no longer present in the physical house of worship in Washington D.C., the memorial to Isaac and Sophie Sugar migrates and is potentially lost. The themes that emerged in my field notes from the holiest day of the Jewish year, which I spent in the Spanish Synagogue with the progressive Czech Community, and which was officiated by the American Progressive Rabbi, partially capture my unique positionality and the relationship of the Czech Jewish community to the global Jewish community. One thing that seemed important was the intimacy of communication styles shared between myself and the American visitors:

> Field Journal, September 19, 2018, Prague there
>
> was not a minyan at 10 am (on Yom Kippur)
>
> The Rabbi’s wife (Rebbetzin) also had insights from a unique shared American perspective. The Rabbi’s wife said the community needs so much, they need help to learn to be Jewish…people don’t know how to be Jewish

In my field notes, I reflected on a sense of alienation I felt from the progressive Jewish community, the connection I felt with the American Jewish visitors, and the distance I felt at the time from Orthodox and Chasidic communities.

My thinking began to develop regarding the possibility that one of the great unaccounted losses of the Shoah was the diversity of Jewish life in Europe and the potential that the long history of Judaism of debate and difference of opinion is being lost:

> Judaism has sometimes been called a "culture of argument". It is the only religious literature known to me whose key texts – the Hebrew Bible, Midrash, Mishnah, Talmud, the codes of Jewish law, and the compendia of biblical interpretation – are anthologies of arguments. That is the glory of Judaism. The Divine Presence is to be found not in this voice as against that, but in the totality of the conversation (Sacks, 2020)

However, heated debates that emerged in Central Europe with the Emancipation of the Jews in 1848 were left unresolved, while debates regarding modernity, faith, and tradition ground to a halt. The first woman rabbi, Regina Jonas *Z''L,* was gassed at Auschwitz.

Unresolved tensions between Jewish denominations are an often unaccounted for risk factor in religious peacebuilding. This is highlighted by Owen and King (2019) and became a recurrent theme throughout this study. My field notes from September 18, 2018 continued:

> What was killed was the diversity, the bio-diversity, the post denominational democracy of Jewish communal bodies…Yom Kippur was about what we lost and we are there, the American Jews who look like me, the children of Dr, King, holding hands, holding on, tracing back.

8.3.2 Christian Mourning

Christian participants did not comment on mourning or memorial rituals as central to their religiosity and, at the Christian fieldwork sites, the embodied approach to remembrance was captured through images. Interestingly, the images in the Hussite Church in Prerov display several different strategies for memorialisation. There was a wall display with engraved names, a wreath with handwritten names that was temporary for a annual day of remembrance, and a pictorial history of the Church's foundation story. The wall display (pictured in Figure 21) has individual names honouring members of the congregation who died. Each name is engraved on a plaque and then affixed to a larger board.

Figure 21

Wall Memorial at Hussite Church November 2018

There is a similar board on the wall of the synagogue that I attended as a child, as well as in the synagogue that I currently attend. The community and my immediate family did not foreground cemeteries. For my maternal family, this was related to displacement of the city's Jewish neighbourhoods, for my paternal family it was related to migration fleeing violence. This connection may relate to the fact that the Hussites have a similar history of violence and displacement which is told with a pictorial history of the life of Jan Hus. Thus, I consider the memorial boards to constitute a very specific and personal correlation.

My visit to this Hussite Church in Prerov coincided with the celebration of All Souls Day or *dušičky*. The wreath in Figure 22, which was part of the celebration, is distinctive for displaying the intimacy of individual remembrance. What is visually interesting is how the practice of each individual name, which is handwritten (see Figure 23), is not seen at any other field sites and is not part of Jewish remembrance practices. However, the practice echoes the ethos of the 'Unto Every Person There Was a Name' project of Yad Vashem (2020). The responsibility of the writing of the name is located in the living person who is situated at that specific church. Genocide renders this type of embodied personal naming extraordinarily difficult.

Figure 22

Memorial Wreath All Souls Day

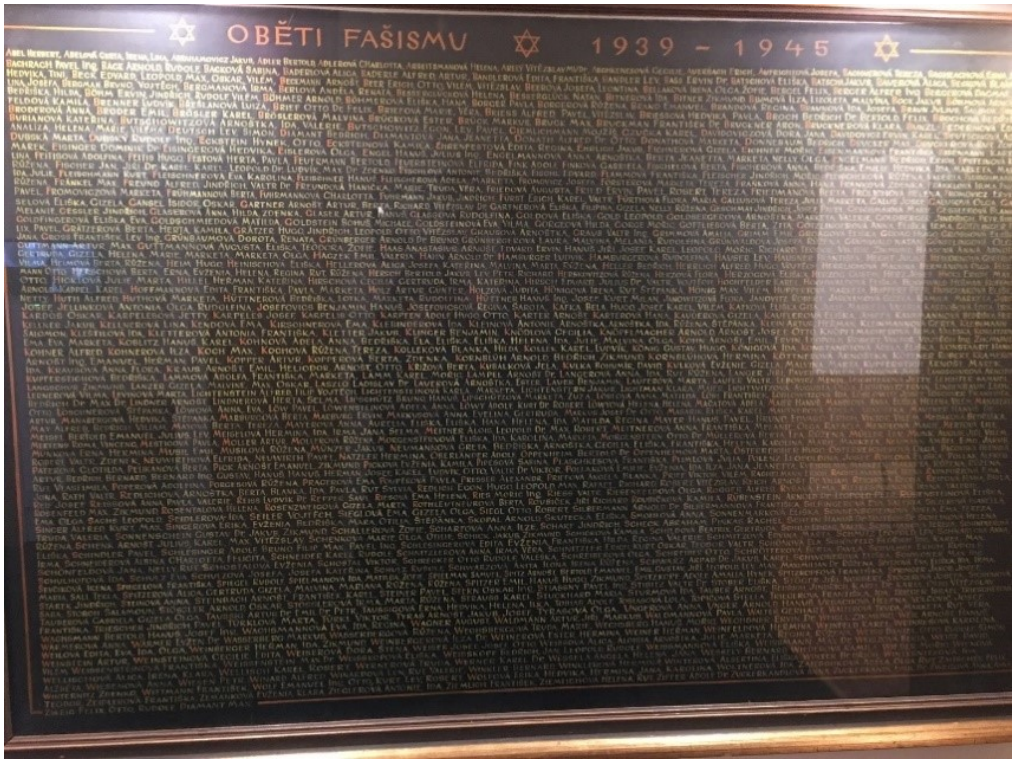
Figure 24

Handwritten Memorial Card on Wreath

In contrast to this wreath, the writing on the Shoah memorial in the Olomouc Jewish Community which is pictured in Figure 24B is very small. It is also very formal contrasting the intimacy of the spoken Kaddish where the mourner and the deceased are witnessed and supported by the congregation.

Figure 24B

Shoah Memorial at Olomouc Jewish Community Hall



These memorials perform the theological tension of mourning and remembering the dead after the Shoah. While Jewish remembrance and commemorations seem to be yearning to return to a memorial accountability that was part of pre-Shoah Jewish culture, in the remembrances shown in the Christian sites the individuality of each of the dead is still specific within the whole. [117] Thus, the types of memorialisations for

[117] See the Yitzkor Book Project: https://www.jewishgen.org/Yizkor/YB_History.html

the Shoah tend to de-individuate the dead and their names become a mosaic with each name a 'tile' which serves to draw the bigger picture. Given that individual Christian participants did not foreground remembrance as part of their religious identities, the attention is then focused on the lack of institutionalised attention and guidance to grassroots religious actors for contextual remembrance focused on creating positive religious peace.

8.4 Religious Peacebuilding Needs Context

In Chapter Three, I presented Chromý's work on regional identity construction. The civil projects of regional identity construction are by and large unreflexive (as presented by Chromý) regarding identity and positive religious peace. In this current chapter, I have drawn a picture of the prevalence of memorial competition in public history. Above, I explored moments in religious remembrance as indications of an unfinished or incomplete vergangenheitsbewältigung. In this next section, I suggest that focusing on specific sites and contexts creates clarity and space to address these issues. Comments from a Czech Orthodox Jewish man, below, are illustrative of an essential question in grassroots interreligious work: How does it start? Who starts it?

The interview took place at the beginning of November 2018, two weeks after the mass shooting at Tree of Life Synagogue in Pittsburgh. I was curious to know if there was any response locally. There had been a vigil in Liverpool that was organised by the Orthodox community, which marginalised the progressive community and did not acknowledge that the massacre took place at a progressive synagogue. In the United States and in Europe, the interfaith solidarity was highlighted in news footage. I asked whether there were interfaith vigils for Pittsburgh in the Czech Jewish community or other interreligious remembrance ceremonies.

> **Yosef**: of course, in the synagogue we remember the people. I don't recall an interreligious event. I think it's too far from the people so it happened somewhere in the States or we were not approached by any church. For example, why should we Jews start to make it from our…if they would come and suggest something, maybe we would do something. I don't recall anything they approach and ask us for something.
>
> **Jennifer**: theoretically you would be?
>
> **Yosef**: I don't know how…the Chief Rabbi and then the Chief Rabbi of Prague…the Liberal Rabbi wouldn't have a problem the Orthodox Rabbi. The Chief Rabbi wouldn't have a problem to come there and give speech but not to pray together on something you know I am not sure about that but I am just projecting what he would probably say … nobody approached us.
>
> Yosef, November 8, 2018

Key to Yosef's comments is a decision to pre-empt decisions by religious authorities and a failure to make connections between the shooting in Pittsburgh, the emergence of antimigrant narratives in the Visegrad countries, and the history and interests of the Jewish communities in Czechia.

8.4.1 Olomouc Ceremony Sites: Palimpsest

MST#67 provided a clear context through which to engage with Olomouc and Prerov. There were repeated obstacles, however, in engaging with the clergy at the latter site and in accessing members of the Christian congregation there. I continuously reflected on the idea of resonance and if these obstacles were a sign that there was no energy or interest in engagement. According to Burns (2013, p.12): "Resonance allows us to determine what is important, and where the energy for change lies within a system' – in fieldwork,

this can be conceived as people's willingness to open doors" (Burns, 2007). I considered who were the people in the field site that were opening doors and inviting me in? Which sites wanted to host an interreligious event?

By December 2018, I had made three trips to Olomouc and had met with the Hussite Clergy twice, once for a tour of the former synagogue in Lipník nad Bečvou and once for an interview. Meanwhile, I had met with the Prerov Christian Orthodox Priest twice, the first instance for a tour and the second to attend the Christian Orthodox service and meet with members of the community. In the weeks between my trip in November and my trip in December 2018, when I needed to finalise plans for the public interrite, neither of the Clergy responded to my emails. I became concerned if the lack of response was a signal of lack of resonance and wondered in my journal about the politics of this lack of resonance. I considered giving up on the possibility of a public interrite as one option.

> The second option is to deeply embrace the pastoral cycle and to understand that during this cycle, the wall [that I have hit] has been time, resources. The material can be made over and over with different people, in different interpretations, in different cycles, in this rotation I have to understand that the synagogue in Prerov does not want to engage and this is a larger issue, if it is appropriate for the Jews to beg.
>
> Field journal, Olomouc, December 17, 2018

From my position as a steward of the Torah from the former synagogue in Prerov, the politics of these interactions felt very wrong and, through this thesis, I am seeking to make sense of this feeling. At the time I described my contacts as:

> Very specific about the Priests being cautious and its fine within the context of Czech religious wars but not OK with the context of European identity and citizenship. The question is if we are going to allow nationalisms to de-stabilise the democratic European project. Or are we going to think with innovation and rigour?
>
> Field Journal Olomouc, December 17, 2018

These are the words of an insider religious woman peacebuilder. I was very aware that I needed a Plan B if the Prerov Church would not feel able to host a ceremony. I was relieved when Teodor, an academic participant from Olomouc, informed me that the Baroque Church across the street from us was officiated by a Priest who was very interested in interfaith work and that he would approach the Jesuit Priest to find out if he was available and interested. While I had hoped to enact a direct exchange between MST#67 and its site of origin in Prerov, I chose to embrace resonance and the pastoral cycle. This grounded a much more nuanced approach which is threaded throughout this thesis.

Making sense of the obstacles I encountered working with local clergy can be read in relationship with the themes that emerged in the visual public history I documented.

Identity interventions are ‘branded’ with support from respected institutions. This branding provides context and without it there is uncertainty. Resonance might be understood as contacts and gatekeepers, connecting with my ‘branding’ as a doctoral researcher or as a ‘religious actor’ in the Jewish world.

8.4.2 Our Lady of the Snow

In the end, Jakob used his cultural capital at the university to build a bridge with the clergy in Prerov and negotiate their participation in the project. As a pragmatist, the 'success' of the fieldwork can be seen in its results. Starting the process of a Plan B site led to there being two appropriate public ceremonies, one in Prerov and one in Olomouc. Each site enacted the layers of history in a different way.

The faculty in Olomouc is at the top of a steep, cobbled street. I first visited it in June of 2018. The window of Jakob's office is at the same level as the statues on the dome of the church by its side, pictured in my photograph in Figure 25. The first time I looked out the window, I was startled and moved by the closeness of these figures. In particular, the emotions on their faces affected me, highlighted in the sense of loving kindness radiating from the face of the central figure feeding the two women holding small children with forlorn expressions. I had thought that the central figure was an important Christian saint, and, at one point, I asked Jakob who the statue depicted. However, he had never identified it as a specific saint – the statue for him was an embodied metaphor of Christian love.[118]

[118] I thought back to this moment when considering the so-called Orphan Scrolls whose place of Origin is not known..

Figure 25

Close up View of Church Dome, Olomouc June 2018

I became accustomed to the ambiguous affect of cultural heritage. What I did not know, until a Thursday afternoon in March 2019, was that this very street, which I had walked up many times since June 2018, had a specific role in the Jewish history of Olomouc. The Church which had offered to host the ceremony was built on the medieval 'Jew Street'. From the back of the area in the Our Lady of the Snow, the Jesuit priest pointed out the 'Jew Gate' of Olomouc where traders entered and were allowed to spend only one night in the city prior to public markets. Thus, Our Lady of the Snow can be read as a spiritual palimpsest. The surface layer is the Baroque Church which was built as part of a state re-catholicisation period after the defeat of the Hussites to the Catholic Hapsburgs at the Battle of White Mountain in 1620. The substrata is the ancient Jewish sacrality of Olomouc.

Prerov was a context that was chosen, but Our Lady of the Snow was a context that was stumbled upon and can be considered in line with Brinkmann's discussion of stumble data:

> If data represent the given, then those instances that truly surprise us, and cause a breakdown in our understanding, are in fact much more 'given' than the data that we take … I got the term stumble data that is data that one stumbles upon. This is what breakdown is an experience of stumbling, which causes a situation and where inquiry is meant to result in the regaining of one's balance (Brinkmann, 2014, p.724).

The relationship of Christian participants to Jewish cultural heritage in the Czech field sites is 'filled' with stumble data. A participant gave me a picture of a Jewish headstone that one of her parishioners had given her. I was told about how the headstones from the Jewish cemetery were used to build houses. Our Lady of the Snow was a stumbled upon context which emerged from obstacles in accessing a field site. Like the house and city walls which contain Jewish gravestones it emerged as a palimpsest that could be performed. In the performance, more layers can be seen. In performing the hidden layers, multidirectional memory becomes positive religious peacebuilding.

Movable and immovable religious heritage are read as multi-layered texts that through APSR may result in new methods of religious peacebuilding. Reading the layers of this heritage for the buried, painted over, erased, and reused (images, stories, and prayers) enables new allegories to emerge for coming to terms with the darkest chapters of human history. These new allegories hold potential to be more robust than allegories that emerge from any single culture, religion, or text.

In the conclusion of this thesis, I will reflect on how this ability to see the layers is a manifestation of what Ochs considers polysemy (2018), that is the ability to see more than one meaning in a word. And, further, that there is data that supports the idea that APSR can enable the enactment of these layered contexts.

8.5 Conclusion

This chapter has crafted a picture of ways in which public visual history implicitly and explicitly engages with identity formation in the research contexts. It described my engagement with analytical writing supported by theological reflection and the process of equalisation whereby the responsibility for any research theme, insight or 'big idea' is supported with more than one mode of data. Sense making happens through multiple subjectivities in a transparent way to craft transparent rigour in dual praxis research.

Throughout my exploration of public history and the competition of memory as a barrier, positive religious peace is considered through the lens of harmony. Harmony specifically understood as the ability "to live together with others in the collective consciousness of religious diversity" (Baidhawy, 2006, p.16). The segregation of the visual representations I found during my fieldwork considered alongside interviews and personal notes and reflections reveals a disharmony.

Public history is one element in a web of correlations that I am crafting throughout the thesis to build an understanding of how APSR through the performance of interrites may contribute to positive religious peacebuilding. In my analytical writing, here, I have employed a specific mode of interpretation where the explicit and state-funded interventions in public visual life were considered alongside public visual interventions where the messages were not explicit. This enabled drawing out the implicit messages. Implicit messages of lives that are grievable and lives that are not grievable. There are

wide ranging implications of the research themes that point to the passive complicity of the state in crafting new exclusionary nationalisms through public visual displays.

Over the course of this thesis, I am constructing an argument regarding how positive religious peace can be developed beyond conflict zones using innovative approaches to vergangenheitsbewältigung. To develop this, I explored in detail the mourning and remembrances practices currently in use that are specific to the research context. This revealed vulnerabilities in Holocaust remembrance practices in the rehumanisation of victims.

One of the specific vulnerabilities is how competitive memory and visual segregation of memorials to the Second World War contribute to erasing the long histories of interconnection and religious diversity. This chapter considered manifestations of competitive memory at Jewish heritage sites. An alternative was proposed, however, in considering the interaction between multi-directional memory, stumble data and palimpsest performance. Challenges in building relationships with local religious actors led me to stumble upon a new heritage context, Our Lady of the Snow. This, in turn, opened opportunities to explore the longer buried histories of religious diversity in Olomouc, enabling innovations in palimpsest performance, which I discuss in the next chapter.

Chapter Nine: Engaging with APSR

This chapter considers the research question: How can applying performance to Scriptural Reasoning support the development of interreligious peacebuilding and interreligious contextual theology. I begin with a short narrative which serves as a road map to accounts of APSR in practice that are embedded in Chapters Nine and Ten. The seven principles of applied performance s have been intrinsic to the development of the interrite, and this chapter maps the explicit process of applying performance to Scriptural Reasoning narrated by the data and research materials. I analyse three sessions of APSR to produce insights into its potential to map intrareligious conflicts, teach group creativity and build skills in negotiating difference. I present a detailed and reflexive consideration of participation highlighting the intersection of power and plurality in the research contexts. From section 9.2 I foreground the importance and challenges of negotiating performance, presence, and place.

The chapter then considers four themes which emerged from an analysis of the sessions. The first theme focuses on the extent to which Scriptural Reasoning enables participants to negotiate difference. The second theme revolves around the ways in which adding the performative element to Scriptural Reasoning develops the skills of play which I defined as group creativity in section 6.3. A third theme relates to the extent to which APSR can address intrareligious and communal issues of power and plurality and a final theme considers the ways in which APSR enables and performs contextual theology.

The theological reflections which appear throughout Chapters Nine and Ten are included as artefacts of my own Process. These reflections also point towards the

pedagogy embedded in applied performance that point to the purpose beyond entertainment.

9.1 Guide to APSR in Practice

APSR is intended to be a replicable process. As the facilitator I arrived at the first session with a set of sacred texts which had been identified through semi-structured interviews and augmented with copies of archival musical scores. Section 9.4 depicts the process of sorting and discussing these sacred texts and the types of facilitation skills that I used. Section 9.4.1 describes how one specific sacred text, a musical score for Lekha Dodi, was developed into performance through the triadic reading process.

After sorting through the sacred texts, the next session focused on negotiating a liturgical structure, this involved drawing heavily on internal libraries from the ritual experience of the participants which I discuss in section 9.4.2 where I illustrate how the quality of play, understood as flow, enabled the emergence of a new ritual from shared internal libraries in discussion. As seen in Appendix Three, the Order of Service involved four stages: Voices from Moravia, Voices from Liverpool, Blessings, and Concluding prayers. This structure emerged through a creative interaction between the participants and the texts.

After the ritual structure was confirmed, the group moved to orchestrating the selections of psalms and blessings stressing the choice of moving from historic musical settings for prayers, to the musical settings used in current worship. This is process is shared in both section 9.4.2 when I discuss Lekha Dodi and in the Reflection on Candles. Chapter Ten focusses on research materials generated through the performance of this interrite by delegates who travelled to the Czech Republic in March 2019.

9.2 Community Participation in Religious Peacebuilding

It is common for Jewish congregations who care for Czech Scrolls to travel to origin communities. In this section I consider the role of religious leadership in mobilising communities. Owen and King (2019) identify religious leadership as a risk factor in religious peacebuilding. They advocate an approach which involves nuanced understanding of the relationship between religious leader and the diversity of internal religious politics. In order to highlight this dynamic Figure 26 is a screenshot of the MST online newsletter from Summer 2016. It tells the long story of a congregation from New Jersey in the USA and the relationship that they build over time with the town where their scroll originates from. The story is told by the rabbi of the congregation, Norman Patz. It is an account of a theologically thick reciprocal engagement between a congregation and the town of origin.

Figure 26

Story of a Monument for a Destroyed Synagogue

My wife and I wrote a book about the Jewish community of Dvůr Králové, which led to the construction of a monument at the site of the destroyed synagogue in Dvůr Králové. We went to Dvůr Králové with the members of my synagogue's Confirmation class in February, 2008 to dedicate the monument. Joining us were the mayor and members of the City Council, priests and ministers, children from the Dvůr Králové schools, scouts in uniform carrying Czech, Israeli and American flags, and Eva Nosková, the one Jewish survivor of the pre-war Jewish residents.

In a telephone conversation prior to the ceremony, Eva told me a very moving story. After the monument was erected at the beginning of November, from the evening of November 9th and through the day on November 10th, the anniversary of Kristallnacht, at least 50 lighted candles and many bouquets of flowers were placed on the monument, a magen david three meters high. Mrs. Noskova had no idea who put them there. She had been worried, she said, that there might be swastikas. Instead, there were memorials – individual tributes in this town in which she was the only remaining Jew.

Note: Screen capture of Memorial Scrolls Trust Newsletter (Patz, 2016, 'The Meaning of our Holocaust Torah' section).

Rabbi Patz's approach reflects Fackenheim's (1994) post Holocaust theology the "614th Jewish commandment: not to allow Hitler a posthumous victory by letting Judaism die out" (Yad Vashem, 2018) and the ethic of "Unto Every Person There is a Name". Interfaith engagement facilitated the creation of a memorial enabling an entire town to grieve. The memorialisation created plural subject spaces, a place where people could be mourners and not perpetrators. It illustrates a thick intervention through which the connection with the sacred is able to cut through layers of complicated discourse that I have already discussed, particularly the emergence of Czech nationalism in opposition to Germanic imperialism and how this embedded polarisation impacted on the relationship between German and Yiddish speaking Jewish communities and Czech speaking communities. Later in this chapter and in the next I give accounts of how the APSR process develops new context specific ways to 'come to terms' with the past.

I present the above account to reflect on the role of senior clergy in religious peacebuilding. The reality of a dispersed religious world means that many people are not part of religious communities with this type of clergy. This study produces new knowledge and understanding of how to build positive religious peace where there are complex religious leadership issues.

The ten newsletters that the MST has archived on their website tell stories of rabbis from progressive congregations who spearheaded remembrance projects. The above account was enabled through clerical leadership. Neither the Liverpool nor the Olomouc Jewish communities have a permanent rabbi. Over the course of the study the absence of theological leadership created both opportunities and obstacles: absence of Orthodox leadership enabled emergent forms of remembrance which I will discuss in the next chapter, absence of progressive leadership may have been one factor in low

participation. Informal conversations after the trip from 'religious regulars' express remorse that they did not make the effort to participate. Power, leadership, and grassroots agency are crucial elements of religious peacebuilding. This research produced nuanced insights into these factors throughout the process.

9.2.1 Participation

Table 6 sets out the main social groups in the UK synagogue. These categories show the diversity of engagement and distinguish active participants in the synagogue's communal life from those who attend weekly religious services, and subtly from the 'proselytes' who must attend weekly services as they are in the process of conversion to Judaism. The category of *macher* is a Yiddish term used informally among congregants, to describe somebody with influence who makes things happen.

Table 6

Main Social Groups of the Synagogue

	Role	Attendance	Davie Category
Machers	Decision Makers and Lay Leaders	Attendance varies	Belongers
Religious Regulars	Perform religious rituals	Attend Shabbat services and festivals, but not all social events	Believers
Giyur	Attend conversion classes Help with synagogue maintenance	Includes religious regulars	Religious seekers
Non-Jewish Spouses	Organise social events	Attend social events	Belongers-not-believers
Jewish School Parents	Children attend prestigious Jewish school	Attend most festivals and social events focused on children	Belongers-not-believers

Note. In rabbinic Judaism there are two types of Giyur (proselytes): the *ger tzedek* (religious seeker convert) and the *ger toshav* (religious pragmatist convert).This corresponds roughly to the different types in the UK Jewish community of those that converted predominantly for marriage and those that chose Judaism as a spiritual path.

In the third column I correlate the concept of ‘believers and not belongers’ and ‘belongers not believers’ introduced by Davie (1994, 2000, 2015) to differentiate between people whose attendance is motivated by culture and tradition (belongers), people who attendance is motivated by their relationship with the sacred practices of Judaism (believers) and those that are in the process of change (religious seekers). These concepts emerge from the field of Sociology of Religion to describe the relationship of people to religious institutions, belief in a higher power, engagement with the sacred, and engagement with rituals.

The opportunity to travel to Moravia as part of the research project was advertised to the entire congregation through regular email announcements by the synagogue secretary, the newsletter and during Shabbat services. The audience for these advertisements consisted of religious regulars, and machers. The secretary functioned as a gatekeeper controlling email communication to the wider congregation.

The final delegation consisted of the lay leader, myself, the part-time rabbi, and a religious regular who was in the conversion process. There were an additional eight ‘religious regulars’ who seriously considered participating, but could not due to health, family and work restrictions. Of these eight, two participated in APSR sessions along with the delegation. The rabbi did not participate in any APSR sessions. His employment with the synagogue is precarious and he is only paid to deliver specific types of work.

Table 6 frames the level of participation through the diverse ways that members of the synagogue engage with communal life.[119]

Reflection on recruitment as an insider has guided me towards seeing this study as situated in a small progressive congregation on the margins of Jewish population centres with precarious religious leadership. While my insider position gave me unique access to internal dynamics and the circumstances at the synagogue are unique to the context, they speak to similar conflicts across most religious communities (El-Yousfi, 2019). My access to multiple intimate subjective understandings of these conflicts was painful at the time.

APSR may be a useful tool for religious peacebuilders that are not insiders to map intracommunal dynamics that would potentially impact on interreligious peacebuilding. The added logistical layers necessary for public performances enables structured engagement with a diversity of congregational roles that would not normally be engaged in a Scriptural Reasoning meeting. For this research context this included important female members of the UK congregation with no formal position but with a considerable amount of social capital as well as a virtual engagement with a group of Catholic students in Olomouc who designed a poster. The potential for APSR to systemically map complex networks inside and between religious groups is an area for further research.

I have chosen to move detailed accounts of congregational conflicts to the background of this study as there is strong scholarship which documents the impact of

[119] While lack of Rabbinic participation can be seen as a result of precarious employment, it should be noted that the Rabbi did not assist advocation participation. The *machers* did not participate in sessions though, one requested a time change f in order to be able to attend The Synagogue council[123], did approve paying for the Rabbi to conduct services in Olomouc.

this type of conflict on religious peacebuilding (Owen & King, 2019; Sisk, 2011). Following from Owen and King's suggestion:

> During project planning a systematic approach to mapping and profiling religious hierarchies and leaders is essential. Understanding the potential influence of religious leadership on a peacebuilding project, and mitigating risk, requires knowledge of the relevant religious traditions' hierarchies and structures, and the participating leaders' standing and influence in a community. (2019, p.641)

I suggest that APSR enables a holistic exposure to religious communities that can enable the nuanced mapping and profiling that Owen and King suggest is essential. These accounts highlight the complex role of religious authority in religious peacebuilding that is central to this research.

Religious leadership advocating interfaith engagement encourages participation of congregants as shown through accounts in the MST newsletters. The authority of religious leaders, however, can also diminish the agency of congregants, especially in cases where women's participation in religious and bureaucratic life is marginalised, which is also demonstrated by the fact that the majority of the articles in the MST newsletter are written by male rabbis. The data presented in this chapter illustrates how APSR enables multiple forms of engagement across religious hierarchies, it enables diverse levels of engagement, and encourages the emergence and performance of horizontal power structures.

9.2.2 Delegation planning

In January 2019, I began using the term 'delegation' to describe the trip to Czechia. The term delegation as defined by the Oxford English Dictionary is the "appointment or commission of a person as a delegate or representative; the entrusting of authority to a

delegate" (OED, 2020). Through its use I gave power to a small group to represent the bigger group of the synagogue. I was mindful of the influence of my personal relationships would have on people choosing to participate, and by using the term 'delegation', I attempted to mitigate people participating out of a sense of personal obligation to me.[120] The feedback from participants suggests that this strategy of delegating was successful and appropriate. The lack of pragmatic and political drivers from key power holders meant that unlike other Scriptural Reasoning events that I attended, there was no authoritative encouragement to participate.

9.2.3 Negotiating Olomouc Events

The necessity for complex negotiations between the Olomouc Jewish Community, Palacky University, the Olomouc and Prerov Churches and the UK Jewish community resulted in a very tight timeline. I aimed to correlate the event with a recognised remembrance date such as Holocaust Memorial Day (January 26) or *Yom HaShoah* (27 of *Nisan* or April 30, 2019) so that the ceremony would have a context to drive attendance. With my timeline, neither of the main dates would have been feasible. Therefore, I used the database of Jewish Deportation dates from Prerov since scroll holders often hold memorial events on transport dates and March 7th was the last deportation from Olomouc. A Jewish contact from Olomouc suggested to me that it was very odd to hold an event on the last deportation date. He pointed out that March 8th is a national day of commemoration for that remembers the liquidation of Czech family camp in Auschwitz.

---

[120] Before and after the trip, I was regularly approached with apologies and regrets from synagogue members.

The fact that I was not aware of this highlights gaps in collective American and European Jewish historiography as well as a homogenisation of Holocaust education where the minor narratives such as the Czech experience are subsumed into metanarratives such as Auschwitz in both education and remembrance. [121] The diplomacy of my contact reflects a commitment to engagement and potentially a reflection of his emergent pragmatic and strategic interest in my research.

A key break through occurred in an early morning meeting with the Olomouc Jewish community leader in December 2018 when he invited the UK Rabbi to lead the Kabbalat Shabbat service in Olomouc and read from the Olomouc Torah. In my notes from that day I noted that "He was apologetic but understanding about only the men being called (to the Torah)". His words imply that he had sympathy for my religious position as a progressive Jew.[122]

The positive religious peacebuilding that occurred during this study is implicit in the moment of co-operation which was driven by contextual and pragmatic needs to share rabbinic resources on the margins of Jewish population centres. The invitation ensured the importance of the participation of the UK Rabbi as perceived by the synagogue's council who funded his participation. This confirmation happened on January 16th. This moment can be considered the transition to the point where Czech community had a pragmatic and strategic interest in engaging with my work. For the UK delegation, the motivation remained entirely personal.

---

[121] See Macgilchrist & Christophe (2011)

[122] This is a great honour. In Orthodox synagogues this honour is restricted to men only.

Originally, I had hoped that there would be a significant event in Liverpool prior to the trip to Olomouc. This did not happen and can be considered in light of the tensions that I discuss below. This chapter will focus on APSR's multiple functions that enable mapping and mitigating intrareligious conflict as micro peacebuilding while engaging in theologically grounded religious peacebuilding and social repair, locally and internationally.

9.3 Intrareligious Power and Plurality

The literature review on Scriptural Reasoning in Chapter Five demonstrated that, if APSR is to have a peacebuilding impact on participants should have a strong relationship with the sacred texts of their home religion (Cambridge Interfaith Programme, 2017). In practice, this is complicated by a drive for inclusion of the non-religious (Welling & Roebben, 2018) non-Abrahamic religions who do not have foundational scriptural texts (Ford, 2012; Tiemeier, 2013) and believers not belongers (Davie, 2000) who are not connected to religious communities and therefore would not be considered faith-based actors (Shannahan & Payne 2016, p.5).[123]

In this study, APSR enabled the correlation of religious practices that were not scripture based between faith-based actors who were not necessarily believers. This included embodied practices such as group singing and candle lighting. The interaction with performance enabled the inclusion of complex categories of difference that Scriptural Reasoning has struggled to address.

---

[123] According to Shannahan and Payne faith-based actors have "moral capital, grassroots networks, functioning institutional frameworks and open-ended commitment to provide a local response to local problems"(2016:5).

In the large body of literature on Scriptural Reasoning, there is a lack of attention to how power functions in choosing texts for sessions as well as power dynamics within sessions. Ochs sidesteps this by focusing on each Scriptural Reasoning fellowship as unique and suggests that participants need to fashion their own inner account of SR (2019, p.25). My own experience attending two women's Scriptural Reasoning sessions included embarrassment being a single parent on a very low income and a superficiality of engagement with Christian participants who had less religious literacy and lower religiosity than myself and Muslim participants. Scriptural Reasoning has no specific mechanism to consider power and prejudice within and between religious groups. While APSR does not resolve these issues, in the following section I demonstrate how its' use revealed the nature of power relationships within the UK field site and show how this visibility may map and disrupt entrenched inequalities in religious groups.

9.3.1 Communal Hierarchies

As I discussed in Chapter Seven, a nuanced understanding of power and gender in religious communities at the grassroots level is essential for religious peacebuilding. In this section by giving a thick account of the process of negotiating access in UK field sites I show how APSR functions as a grassroots religious peacebuilding intervention which maps complex patterns of communal power.

UK field sites had complex power relationships with informal decision-making taking place (amongst the religious regulars at Shabbat Services) alongside formal organisational decision making (at the synagogue council) and religious decision making

(by the part time rabbi).[124] Conflict about music in Jewish worship was both historic and endemic (Summit, 2000) and was exacerbated by congregational decision making practices. Together, these created barriers to religious peacebuilding. APSR produced research materials that can be used to analyse these implicit and explicit barriers to religious peacebuilding.

Whilst negotiating access to UK field sites, objections were raised in the informal decision-making process. The email response to one request for access at a potential field site included the rebuff "I am not against any event which is concerned with the Czech Scrolls. I am not against interfaith events but" (January 2019) The 'but', in the above case, was the precursor to an informal 'economic blocking' of the use of synagogue meeting rooms. Another personal email response from a progressive synagogue identified halachic objections: "we do not want music/instruments on *Shabbos* …so musical scores will be out on that day. *Shul* decision not (Rabbi's)" (personal communication, January 2019).

As noted in the religious context chapter the tensions between tradition and modernity in Jewish religious practice often centred around the installation of organs in synagogues in the 19th century and was a factor in the ultimate emergence of denominations in Judaism. APSR made visible an instance of a progressive institution acting in a religiously fundamentalist way.

From the ontological perspective of interconnection, the importance of understanding this micropolitical conflict should not be underestimated. There is a substantial body of literature that looks at the role of diaspora religious populations in

[124] This was also an informal process as these discussions were neither documented nor minuted.

regional conflicts (Waxman, 2017; Shain, 2002; Bar-On, 2008). The attitudes of diaspora Jewish communities to positive religious peace in the Middle East has been correlated with denominational differences (Waxman, 2017). Paying attention to systematic mapping of contexts where fundamentalisms emerge through APSR holds enormous potential. Here I have illustrated the potential of APSR to identify tensions. This can enable sensitive interventions which map and address barriers to positive religious peacebuilding.

9.3.2 Mapping Conflicts

APSR enabled a complex understanding of internal power within a grassroots religious group. One interpretation of the lack of participation from the 'religious regulars' and the machers is that a group of machers did not want to be seen to be taking sides in an internal dispute between synagogue bureaucratic leadership and lay religious leadership. While not part of this study, research materials generated through APSR can enable a variety of conflict mapping processes (Lederach, 2015; Schirch, 2018) building a bridge with other religious peacebuilding discourses.

The UK field site had survived a year of small disagreements centred on interpretations of halacha which reflected a tension between Orthodox and Reform theology. Many of these disagreements revolved around the role of music and musical tunes in the services. Some regulars wanted to enhance the service with a choir, others were deeply opposed. The lay leader introduced new tunes which some congregants liked, and others did not. Some machers took an ultra-Orthodox position regarding music

at synagogue, opinions which conflicted with Reform Jewish theology.[125] This conflict can be considered in light of both musical remembrance (Seidlová, 2018) as a sacred value (Sheikh, 2016; Altran & Axelrod, 2008) and studies in congregational conflict (Becker, 1999).

Seidlová (2018) builds on Summit's fieldwork among synagogues in Boston to highlight the relationship of synagogue music to sacred values:

> Many worshippers ... do not feel they have been to services unless they hear their favorite tunes for certain prayers. The tune, separate from the words, serves as a portal to the past, a connection with ancestors, real and imagined. The 'right' tune grounds one in history and becomes an assurance of authenticity. The tune is a vehicle for transcendence … Cantors, rabbis, and lay leaders who do not understand this point are forever at odds with their congregation. (Summit, 2000, p.33)

The use of music in this research engages with these emotions and highlights the danger of musical conflicts becoming intractable.[126]

In exploring congregational conflicts Becker (1999) identifies four ways congregants identify with their place of worship. He proposes that intractable conflicts emerge when the there is more than one type of identification:

1. `House of worship': congregation as provider of religious goods and services to individuals

[125] Reform Jews do not consider playing musical instruments work that is prohibited on Shabbat..
[126] See Sandoval (2016) for a literature review of music in peacebuilding.

> 2. `Family': congregation as provider of close-knit and supportive relationships for members
>
> 3. `Community': congregation as a democratic forum which supports its members while also expressing their values in social programmes
>
> 4. `Leader': congregation as an activist, mission-focused community of values led by pastor or denomination.
>
> (Becker, 1999 quoted in Woodhead et al., 2004, p.13).

The tensions in the UK field site may be seen as emerging from differences of viewing the synagogue as a 'House of Worship' and not a 'Community'. In addition to this primary conflict, there is the uncertainty as to who occupies the role of 'Leader' when there is no permanent full-time clergy. For some (but not all) members this role was occupied by the denomination of Reform Judaism. While this research does not focus of the sociological study of religious congregations this brief insight points to the potential for APSR as a means of conducting complex and systematic research into congregational conflicts across religions

I struggled with a complex power relationship between myself, the Rabbi, and the lay leader. My agency and voice in the process reflected an intersection between my marginalised positionality as a woman with no communal authority and my authority as the 'researcher' I noticed that I became attached to personal theological perspectives as I was navigating a tension between my voice being actively marginalised by the power structures that I was both creating and working within and the self-silencing that I felt was necessary in my role as a researcher. In Chapter Ten, I write more explicitly about how this tension resulted in the innovation of the pastoral double helix. In this section I look particularly at the data from the APSR sessions.

Reflection on Difference

The ethics of liberative difference is embedded in ancient religious rituals. Unity in diversity and plurality in prayer are concepts embedded in foundational Jewish texts. As noted above there were four members of the delegation from Liverpool to Olomouc. The number four is a coincidence which invited consideration of the *arba minim* (the four species) (Figure 27)

Figure 27

Arba Minim: Four Species

Note: Sarashira / CC BY-SA https://creativecommons.org/licenses/by-sa/4.0

The arba minim is one example of how unity in diversity and plurality in prayer is often embedded in ritual:[127]

> The Four Species further draw together the four types of Jew across the spectrum: the *estrog* alludes to a fully righteous individual who has both Torah learning (taste) and mitzvah observance (scent). The *aravos* with neither taste nor aroma depicts the wicked person. The lulav that has taste but no smell and the *hadasim* with smell, but no taste indicate those Jews that have only one of the two categories (Levene, 2005, para. 7).[128]

Considering Volf's conception of thin religion leading to violence, it is too easy to attach a value judgment to the religiosity and observance of members of faith communities. The metaphor of the *arba minim* reminds us that all communities are made of a diversity and bound together in practice. The *arba minim* represents a lack of judgement on types because through the bonding of the four species together, each becomes part of an interdependent single one. It is an embodiment of unity in diversity.

---

[127] During the Jewish Festival of Sukkot, the harvest season is celebrated by building huts. In the huts which are called *Sukkot* there are prayers and rituals which involve a lulav and etrog.

[128] Rabbi Levene is quoting from a canonical Jewish work Midrash, Vayikra Rabbah 30:14.

9.4 Devising an Interrite

The first session of APSR in Liverpool in February of 2019 was attended by a macher, *a religious regular,* a musicologist (*ger tzedek*) and a doctoral researcher in Chinese Literature (*ger tzedek).* I distributed packs containing musical scores of sacred convergences from the first phase of interviews (Figure 28). The scores were my photographs of synagogue sheet music from Moravia sent to the Prague Jewish Museum in 1942 alongside the Torah Scrolls. The scores were not pre-sorted and this created a sense of discovery and excitement from the musicians and apprehension and anxiety from non-musicians. The creatives in the group easily engaged with the texts on the table

Figure 28

APSR Session with Musical Scores February 2019

One element which emerged in the APSR focus groups was my role as a storyteller to broker the relationship between UK Reform Jewish participants and the Czech Orthodox Jewish community. This storytelling enabled the Liverpool participants to 'meet' the Czech participants through my 'travel tales'. Participant observation of the

Czech Jewish community enabled me to develop a more tolerant and nuanced understanding of Orthodox halacha and the role of women and halachic Jewish identity which I discuss in the next chapter. The storytelling was a way to communicate this experience to the UK participants:

> It's not a Jewish religious service. It's a ceremony of commemoration. So, if we were doing the Jewish service, like a memorial service. There's lots of really interesting theological questions around what you do and what you don't do in a church. Making sure that we're comfortable because I think Michael would probably err on 'It just doesn't matter' The head of the Czech Jewish community said as long as you don't have a torah in there…as long as you're not trying to do a Jewish service… You can't do a Jewish service in the church, which is not necessarily true or not true, but that's his opinion…if you're not doing a Jewish service it doesn't matter that it's in a church
>
> Jennifer, APSR session one, Liverpool February 2019

Reflecting back, it is clear that the Orthodox Jewish participant was describing a need for a theologically acceptable interrite. The theological acceptability of the final interrite emerged from APSR.

9.4.1 Reading Polyvalently

As discussed in the literature review of Scriptural Reasoning, Adams (2008) considers one of the primary outcomes of Scriptural Reasoning to be the repair of polarising philosophical habits. Ochs affirms "As we noted, participants in long-term FS [formational Scriptural Reasoning] study tend gradually to read polyvalently and to associate different readings with different contexts of meaning" (Ochs, 2018, p.10). APSR can enable researchers to consider how quickly this change can happen. I observed a shift in the use of value-laden language occurring in a single session when re-watching the APSR videos. Participants who engaged in the entire process who displayed a tentativeness in preliminary sessions (including a tendency towards using value-laden statements) developed habits of group creativity.[129]

Below is a discussion of the score of Lekha Dodi.[130] There was a disagreement about whether to continue using the call and response format in the original score and what our role was as interpreters. Jackie argued against call and response and then changed her mind. Her initial position appeared to emerge from a desire not to take centre stage as the person doing the 'call' but was willing to bow to group consensus.

> **Laura***:* it's inviting this almost kind of call and response between a group of people and somebody else who is leading it
>
> **Nathan**: That's how it works in traditional services
>
> **Laura***:* You could take it out for the practical purposes of inclusivity even if you just do verse after verse after verse and it all has the same rhythmic drive. People

[129] See Ochs (2019) for discussion of value predicate analysis.

[130] This is the iconic *Kabbalat Shabbat* song that I introduced in Chapter Six.

would know where you are going and after nine verses they will all know the tune whether they did or not at the start

Jackie: I would go for that actually, just because it is a communal thing. To appoint a cantor doesn't seem in the spirit of it

Jennifer: What Laura is saying is that) we shouldn't back away from Cantatorial flourishes … Moravia exported cantors to Chicago in 1875. So, It would possibly and potentially be more honest to the memory of that moment to do it that way, to have some flourishes

Jackie: Is this an act of replication that we undertaking or is it in fact an act of interpreting or resurrecting?...

Seth: The intention and the interpretation is the issue isn't it? the intention is to think how it would have been rather than it would be nice to do it in a different way. So if it was a call and response, then it should be a call and response shouldn't it?

Jackie: Yeah, in that case what do we do?

APSR Session One, Liverpool, February 2019

This discussion of the arrangement of Lekha Dodi reflects discourse of the negotiation of 'tunes' in the construction of Jewish memory. The sacred text on the table facilitated a new way to negotiate tradition. This can be compared with Seidlová's (2018, p.11) account of the negotiation of the tune for Lekha Dodi in the Old-New Synagogue in Prague where a group of locals and a group of visitors competed to set the tune.

Do the locals know that they chant a Reform tune? And does it matter to them? Maybe it is a kind of a symbolic resistance? And my interpretation is confirmed after the Shabbat service by Daniel Vanek, who was part of the minyan that day:

> "It was sort of a small rebellion", smiles Daniel, a young prayer leader. He quotes another member of the minyan who purportedly was mumbling to himself something like: 'Those Israeli manners simply don't belong to the Old-New'. (Seidlová, 2018, p.11)

In the Old-New synagogue the negotiation takes place in real time. The individual quoted experienced the negotiation as a conflict between Israeli and Czech Jews. Our discussion of the arrangement of Lekha Dodi enabled participants to develop skills in negotiating difference. The types of theological, practical, and cultural negotiations that take place in Scriptural Reasoning grow exponentially through the performance aspect. The performance created an authentic sense of urgency for the participants where the debates and negotiations were directly tied to a known and specific public action.

Laura offers a compromise, but the discussion is abruptly ended by an anxious interjection from Nathan:

> **Laura***:* I wonder whether one solution to it is actually to interpret it into a kind of hybrid form so that there's still a gesture towards the kind of Cantorial choral dynamic but that actually the group is nonetheless helped along. So that you maybe start with a kind of cantorial opening. And then you do a bunch of verses and close with a cantorial flourish …
>
> **Nathan:** I just know we have to get really clear on who's doing what. As I understand from Jennifer. There's going to be the four of us myself, Jackie, Jennifer and Michael will be doing the singing. Yeah and then we'll have this audience of people singing. so, we've got to bear that in mind.
>
> APSR Session One, Liverpool, February 2019

Some participants clearly experienced anxiety because of the pressure of a public performance. The tension of needing to produce a public facing event however pushed the process forward.

9.4.2 Negotiation of Sacred Matters in Real Time

The urgency of the public performance pushed participants to make real time decisions on sacred matters with practical applications. Religiously diverse participants engaged in sacred discourses in a meaningful way.

> **Jennifer***:* Nathan and I have done synagogue visits and school visits. What I'm trying to avoid is 'the Jews performing' and have it be more like sharing a moment together … We're inventing something that seems natural like on Shabbat morning or *Shacharit* … similar to any sort of other religious service … we're not standing in front of you doing a show, which I don't think would be appropriate.
>
> **Nathan**: Well I think before we make that decision we just decide what we're having in it. At the moment we have the *Shema*

But Laura disagrees

> **Laura***:* Can I go back on what Nathan said which is before we make a decision about whether it is more performance or more service. We need to decide what's in it, I think the question is the other way round. Right. Because if you want to avoid the here the Jews performing thing then you build the thing with materials so that it is not that. It strikes me do you know what I mean? and then you make the content decisions based on actually what vibe what you want out of it in the end one rather than the other way round I think I don't know
>
> **Nathan***:* Yeah I well I'm just I'm only limited about what we've got.
>
> **Laura***:* Sure. Yeah absolutely.
>
> **Jackie***:* But let's see what we have. . What kind of service can we design? I mean do we have all the elements of the service
>
> APSR Session One, Liverpool, February 2019

In reflecting on the above exchange, it is interesting to consider the *arba minim.* The interchange between Nathan and Laura at the end is a bit difficult as Laura draws on professional experience and Nathan is propelled by his anxiousness to move the process forward in a practical way. Jackie brings the four different types of people together to progress in the same direction. This becomes an embodied practice of difference working together that is enabled through APSR.

9.5 Developing Group Creativity

Adding a public performance as an outcome to Scriptural Reasoning while clearly adding pressure to the process aided the development of specific habits of group creativity. Sawyer (2018, p.32) in a study of musical and verbal improvisers developed a model to describe what occurred during successful improvisation. While Sawyer uses semiotics to analyse the interactions between performers (2003, p.54), in analysing the video tapes of the APSR sessions, I was able to identify types of behaviour that Sawyer describes and map their development over three sessions. This section supports the theme that APSR sessions develop improvisational skills. [131]

In the APSR sessions, musical creativity appears to accelerate and support other forms of creativity. Displays of musical virtuosity, initiated other displays of musical skill by participants which reduced anxiety and increased group confidence. This confidence propelled the devising process forward and supported theological reflection and improvisation.

[131] In this section I build an argument from the perspective of performance. See Cheetham (2013) on improvisation from the perspective of theology of religions and (2010) in relation to firstness and abduction.

Research materials including participant observation, video records correlated the presence of flow and emergence which participants themselves noticed taking place. Flow, as discussed in the Performance literature review, is total absorption in an activity to the extent that participants focus completely and lose track of the passing of time. Emergence refers to the development of innovative ideas, which emerge, not out of compromise, but through interaction and conversation. This was demonstrated by the development of a new ritual created through APSR.

9.5.1 Beyond Chemistry

This research reflects my critical approach the concept of group chemistry. Sawyer describes it as intangible and suggests that a performance depends on it:

> In group performance genres, the creativity of the performance depends on an intangible chemistry between the members of the group. We are perhaps most likely to associate this type of group creativity with improvised musical performance, because an improvising group of musicians is one of the best examples of group creativity. In jazz, for example, no single musician can determine the flow of the performance: It emerges out of the musical conversation, a give-and-take as performers propose new ideas, respond to other's ideas, and elaborate or modify those ideas as the performance moves forward (Sawyer, 2003, p.21).

Relying on group chemistry for religious peacebuilding is insufficient. APSR can enable reflexive explanations of how groups function creatively without relying on the intangible and overly subjective idea of personal chemistry.

Applying Ochs' concept of 'hearth to hearth' can be useful in this regard. Warmth is materialised and transported into the tent of meeting by putting the scriptures on the

table. This only functions if religious people attach warmth to a foundational religious text which can be transported. APSR uses the interview to identify materialisations of ‘warmth’ other than foundational scriptures and then correlates these between participants. In this way ‘warmth’ can be carried into the interreligious encounter. This material carrying of an expanded vocabulary of ‘sacred’ produces a reflective and transparent form of chemistry that can be extrapolated and transported between contexts.

Reflection: Gathering of Czech Scrolls

In order to highlight the ability of APSR to bring the hearth to hearth peacebuilding (Ochs, 2019) of Scriptural Reasoning into the public I complete this chapter by looking at another Czech Scroll ceremony and consider it in relation to the APSR process. I consider the ritual structure of a gathering of 72 Czech Scrolls in New York City and the group creation of the interrite structure that emerged in Liverpool. I begin with a description of the ceremony, which highlights my use of storytelling in the focus group. I then discuss the New York event through images and documents and conclude with dialogues from the focus group which illustrate how participants negotiate difference and develop through group creativity new ritual structures.

New York Ceremony

In February of 2019, 72 Czech Torah Scrolls on permanent loan from the MST to Jewish Congregations in the United States were brought to the Bernard Museum of Judaica in New York City for the opening ceremony of an exhibition of Torah pointers (*yad*s). This was the largest ever gathering of Czech Scrolls. The event was documented in video, newspaper articles, and by professional photographers (Brawarsky, 2019; Twin Cities Channel, 2019; Garely, 2019; Perkal, 2019). The materials which document the event taken together demonstrate that there are a plurality of approaches to remembrance. Remembrance events also have the capacity to activate deep emotions in participants. These echo themes that emerged in my study. In the conclusion of this thesis I consider this ceremony in relation to the Olomouc ceremonies as a means of focusing on the need to integrate religious peacebuilding methods in the development of public events.

The two images are different perspectives on the event. Figure 29 (Brawarsky, 2019) is a professional publicity shot and Figure 30 (Twin Cities Channel, 2019) is a still from a video tape of the event. The man at the right of Figure 30 can be seen in Figure 29 at the far left. The inclusion of Figure 30 could be considered a judgement on the lack of solemnity of the ceremony as it depicts men holding smartphones while carrying scrolls.

Figure 30

Informal Moment at the Czech Scroll Ceremony

Note: The image is my screen capture from a YouTube Live Stream (Twin Cities Channel, 2019)

Figure29

Czech Scroll Ceremony New York

Note: Reproduced without alteration. (Brawarsky2019)Limited Licensefor non commercial use*The Jewish Weekhttps://jewishweek.timesofisrael.com/terms/*

In the APSR session while we were discussing and debating the order of the service and how to end the service, I referred to the event in New York City. My comments below highlight a concern that it is underperformed, and that the presence of cameras indicate that the participants lacked kavanah:

> **Jennifer**: I watched this video of 70 scrolls that went to New York City. When people go into these spaces, they want comfort … And don't necessarily always get it. I think ending with a Lekha Dodi … it becomes a ritual, like the Shabbat service is a ritual it takes you on a ritual journey, … you have got to watch it, there are literally people holding these torah scrolls with their cameras and taking selfies.
>
> APSR Session Two, Liverpool, February 2019

My value judgement that people attending the service lacked kavanah, can be challenged both through Kershaw (1999) and a newspaper account.

Kershaw's frame of radical democratic performance offers an approach which repositions this diversity as a type of radical plurality that holds the capacity for:

> many kinds of politics, some of them clearly contradictory … political action can be best characterised as one of exchange with the dominant through which the participants may have been empowered by engaging in a deeply liberationist, radically democratic process (Kershaw, 1999, p.76)

This radical democracy is visible in the images, with the variety of Jewish Ritual clothing, the different sizes of the Sifrei Torah, and the different coverings of the Sifrei Torah. This autonomy of individual experience is highlighted in a newspaper account:

> The Torahs were carried by men and woman of various ages, accompanied by a soulful violin interpretation of '*Etz Hayim*' (A tree of life) from Proverbs. Several

> people put their hands to their heart as Cantor Ronni Pressman of Bloomfield, N.J., held the Torah on loan to her synagogue in one arm, and the hand of her 2year-old grandson in the other.
>
> Holocaust survivor Charles Ticho, 92, who grew up in Brno, carried a small Torah from his city. He told The Jewish Week that he recalled singing in the synagogue choir in Brno and wondered if one of the scrolls may have been present, or if perhaps his older brother may have read from one for his bar mitzvah.
>
> (Brawarsky, 2019)

A visual reading that the taking of selfies demonstrated lack of kavanah is contradicted by the personal account. The equalisation of the research materials reveals the individual agency and autonomy of each participant.

9.6 Conclusion

Over the course of the three devising sessions, I noticed an increase in the negotiating and listening skills of the participants. Ochs' linguistic flexibility scale which I introduced in Chapter Two is interesting for the precise way that religious discourse is analysed to craft a picture of the flexibility of the speaker. Ochs correlates the ability to attribute more than one meaning to a text (polyvalence) to a capacity to engage in hearth to hearth peacebuilding. (Ochs, 2019, p.162) Throughout the first session, one of the participants, Nathan, was anxious, aggressive, and apologetic for being awkward when he didn't agree with another participant. One of the most significant changes occurred as he gained confidence and trust in the process. Nathan, who does not identify as spiritual, commented to me over breakfast in Olomouc that the tenacity of clinging to Judaism by the Olomouc Jewish community has made him a believer.

In the development of APSR, I reflected continuously on the replicability of the practice. In this chapter I have worked to explicitly engage with how a group of participants in Liverpool creatively interpreted research materials through APSR sessions in order to develop interrites in Czechia. I wanted to theologically reflect on the incarnation of liberative difference in Jewish practice through a discussion of the arba minim in order to create a new spiritual resource for engaging the diversity of piety and religiosity in our communities.

I was inspired by the capacity of the participants to develop group creativity and considered how the presence of sacred texts as well as the pressure of the performative outcome imbued the devising process with intention. I endeavoured to capture this through including dialogues from the session that captured the types of triadic reasoning that is described as taking place in Scriptural Reasoning.

In the next chapter I explore the interrite events and develop an argument for the importance of the deeper engagement of religious peacebuilding methods into the development of public ceremonies and the capacity of APSR to address this need.

SECTION THREE: EMERGE

Chapter Ten: Interrites as Religious Peacebuilding

In this chapter I analyse the two Olomouc interrites as forms of personal and communal contextual theology. I build an argument that supports contextual theology as a form of religious peacebuilding drawing on the work of Volf and the discourses of applied performance. This argument supports a broader discussion regarding how applying performance to Scriptural Reasoning encourages the development of an interreligious contextual theology.

I begin by discussing the tension between the pastoral cycle and relational power and how this tension led to my development of the pastoral double helix model. Next, I present artefacts of the pastoral double helix beginning with personal theological reflection before proceeding to communal responses.

In the third section I look at the artefacts from communal contextual theology focusing on aspects of the interrites. I will consider the interrite itself as a Mishkan (portable sanctuary) and the Mishkan as a model of interfaith engagement. Next, I will consider specific elements of the performance through the lens of palimpsest as peacebuilding.

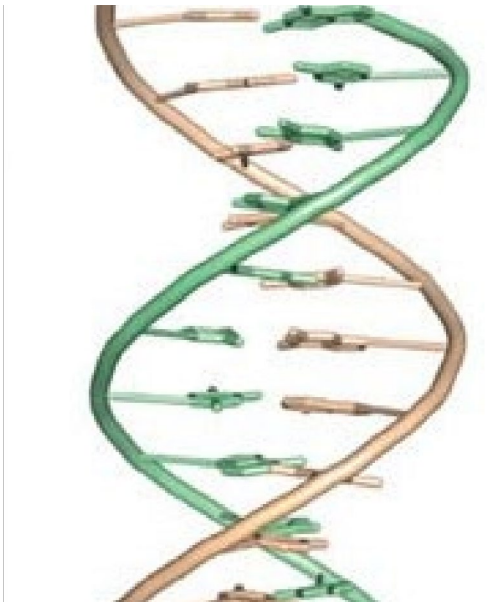
In the fourth section of the chapter I will look at the affective outcomes of the interrite through the framework of Volf's concept of peace. Volf considers peace as the will to embrace the other and adjust one's identity to make space for the other (1996, 2000). Analysis of artefacts from personal and communal contextual theology draw a picture of different realms where these types of adjustments took place.

10.1 Theological Reflection as Performance Pedagogy and Process

In this section, I introduce two *Divrei Torah* which I presented to the Liverpool congregation as illustrations of my pastoral double helix model. The pastoral double helix is a variation of the pastoral spiral. The spiral involves a progression from experience to response, passing through exploration and theological reflection before beginning again with a new experience (Green, 2009). The double helix, however, recognises that in any given contextual theological endeavour the process emerges on both an individual and group level. Looking closely at Figure 31 of a simplified DNA double helix, you can notice that the two strands are intertwined and interdependent, yet separate and distinct. One strand is the personal pastoral spiral, the other is the group pastoral spiral. These strands are connected through the bridges that reach towards each other and sometimes connect and sometimes do not. These can be seen as the process of Scriptural Reasoning and APSR which bring the two distinct strands together in a cohesive process.

Figure 31

Close up of Double Helix DNA



Note. Close up adapted from (Heinemann & Roske, 2020). CC BY 4.0

I developed the double helix model as a way of imagining a non-binary and non-oppressive relationship between myself as the convener of the contextual theology group and the participants. Green describes the convener of a contextual theology group as a bridge builder between theological technicians and those doing theology; akin to an "animator" in community organising (2009, p.134). He describes this person as a "Public Theologian" with a fourfold task: animator; soaked in tradition; integrity among the poor; and be able to affirm the theology of the group. (2009, p.135). In the fourth task Green cautions:

> It is the nature of oppression, that the oppressed begin to think in the same categories as the oppressors and so group members will themselves believe what they have been told for so long-that they are not academic enough to handle theology nor ordained enough to be theologians. So, the People's Theologian must be constantly vigilant lest he or she be considered by participants as the only theologian in the group (2009, p.135)

My reflection on my power as a researcher initially pushed me towards suppressing my individual theological activity and then subsuming it within the collective and participatory processes. As my research progressed and I experienced both active and passive marginalisation as an emerging Jewish feminist theologian critical reflection led me to develop a model where individual theological voices could co-emerge with a theological voice produced through group creativity. [132]

[132] This was observed/experienced at a congregational level, a movement level and in religious academic environments which at the moment are outside the scope of this discussion

This critique is supported by bell hooks' (2002, p.160) consideration of Freire's work on the pedagogy of the oppressed. hooks explains how Freire's words: "We cannot enter the struggle as objects in order later to become subjects". (2002, p.145) became her "revolutionary mantra". In hooks' view often when students and academics approach Freire they struggle to locate their subject position within the discourse:

> when university students and professors read Freire, they approach his work from a voyeuristic standpoint, whereas they read they see two locations in the work, the subject position of Freire the educator (whom they are often more interested in than the ideas or subjects he speaks about) and the oppressed/marginalized groups he speaks about. In relation to these two subject positions, they position themselves as observers—as outsiders. (hooks, 2002, p.145)

The double helix produces multiple subject spaces for participants, researchers, and audiences. The helix was necessary in order to frame my own theological expression in a continuous relationship with that of the group. It also, as I show in this chapter creates new subject spaces for audiences other than voyeurs, outsiders, and observers.

The texts below are the written artefacts of two instances where I addressed the congregation. The artefacts capture the hesitancy of my emerging voice as a theologian. Upon reflection, I can see that I retreat from strong statements or opinions when I fear I would upset others. I often shift focus and additionally advocate for the shifting of focus as a way to manage traumatic history. My fear of upsetting others is symptomatic of what I experienced as a lack of power and agency within the Jewish community.

10.1.1 Emerging Voice

Theological reflection is an activity that produces tangible and intangible artefacts. One of these artefacts in the Jewish tradition is the *D'var Torah* (commentary on weekly

section of Torah) I present two Divrei Torah here that are tangible products of my theological reflection. They represent formal moments of interaction with my religious community. The practice of delivering a D'var Torah during the Shabbat morning services varies between communities. In larger congregations it is a key responsibility of the rabbi to deliver a commentary which is usually lasts for five to ten minutes. The D'var interprets the weekly *Parshah* (chronological passage from Torah) through different styles of theological reflection.[133]

The custom at the UK field site was that the lay leader did not deliver a D'var but some members of the congregation did on special occasions. The visiting rabbi did not always deliver a D'var. Over the course of a year, I spoke at Shabbat morning services in this formal manner in order to engage the congregation with the work of the Czech Torah Scrolls. The Congregation had a growing awareness of the Czech Scrolls as a result of the Divrei Torah delivered by young people celebrating their B'nei Mitzvah by reading from the Czech Scrolls.

The texts below are the written artefacts of two instances where I addressed the congregation. The artefacts capture the hesitancy of my emerging voice as a theologian. Upon reflection, I can see that I retreat from strong statements or opinions when I fear I would upset others. I often shift focus and additionally advocate for the shifting of focus as a way to manage traumatic history. My fear of upsetting others is symptomatic of what I experienced as a lack of power and agency within the Jewish community. While the

[133] This style varies widely between Rabbis, often there is a moral message that is relevant to current events.

informal power networks within the community respond positively to these reflections they were ignored by formal leadership.

Reflection: Remembering Gideon Klein

I want to talk today about Gideon Klein and struggling with G/D. Today's Torah reading used to be my favourite passage. I have often thought of the *Amidah* that I prayed when I was a child, speaking only of our ancestors Abraham, Isaac and Jacob but leaving out Sarah, Rebecca, Rachel, and Leah. I have come to think of the male ancestors as metaphors for the three necessities in Jewish practice: hospitality, faith, and struggle. I have felt a closeness to G/D in being a descendent of Yaakov. As a reform Jew whose relationship with G/D is embodied in equality of feeling worthy to wrestle and not just accept. Simon Schama describes a moment 'when Jews feel most Jewish'

> the ark opens you stand up. The Torah, the scrolls of the law are held up and you smile at the pure beauty of it all the it is an absolutely extraordinary thing the definition of worship through the sanctification of words and it is and was those words read remembered perpetuated that would insure the survival of Jews and Judaism through the generations (Schama, 2012, min.22:42)

Today these words are specially sanctified as in chanting them we remember Gideon Klein.

> Gideon turned 13 in December 1932 and celebrated the traditional Jewish coming of-age, his Bar mitzvah. The Hebrew date of his birthday, the fourteenth day of the Jewish month of Kislev, fell on Tuesday 13th December that year, and it can be assumed that the Bar mitzvah celebration took place on the following Saturday, Shabbat, where the Torah reading tells of the uneasy meeting, after many years, between Jacob and his brother Esau. Towards the end, it recounts and prophesises that the progenies of Esau will include Amalek, whose descendants are, in Jewish

> tradition, the deadliest enemies of the Jewish people. The passage from the Prophets that Gideon would have recited was from the Book of Obadiah which, commenting on the section of Genesis previously read, talks of the eventual downfall of those who want to destroy the Jews. We know what Gideon and his family at that time didn't: namely, that by the end of the decade, they were to be caught up in a modern manifestation of Amalek's hatred.(Muir, 2016, p. 4.)

I cannot help but think of the power of the camera on my phone here as a spiritual resource that teaches the practice of perspective. There are 8 main camera angles "The Medium **Shot**.,The Close-up.,The Long **Shot**, The Dutch **Angle**.,The Low **Angle**,The , High **Angle**, The Extreme Close-up,The Over The Shoulder"(Thompson & Bowen, 2009).[134]

There is a special discipline that I have needed over the last week to keep the close up on this moment of Gideon's Life as I was continuously and frequently distracted by the last part of the parshah-the Edomites and the Amalekites

> **31** And Jacob called the name of the place Peniel: 'for I have seen God face to face, and my life is preserved.'
>
> **לא** וַיִּקְרָא יַעֲקֹב שֵׁם הַמָּקוֹם, פְּנִיאֵל: כִּי-רָאִיתִי אֱלֹהִים פָּנִים אֶל-פָּנִים, וַתִּנָּצֵל נַפְשִׁי.

This portion suggests again and again that we see the face of god in reconciliation.

> **10** And Jacob said: 'Nay, I pray thee, if now I have found favour in thy sight, then receive my present at my hand; forasmuch as I have seen thy face, as one seeth the face of God, and thou wast pleased with me.
>
> י וַיֹּאמֶר יַעֲקֹב, אַל-נָא אִם-נָא מָצָאתִי חֵן
> עַל-כֵּן רָאִיתִי פָּנֶיךָ, כִּרְאֹת פְּנֵי אֱלֹהִים--

[134] The camera angle became a theological method for historical perspective. The words of the *D'var* needed to be as brief as possible as it is a public address.

It takes discipline for us to focus on this moment, these words and this image, it takes pure focus and concentration to do this and in this action we commit to two things, making Gideon Klein's memory a blessing and to

> כְּרֹאֹת צֵנֵיֵ־אֱהִים
>
> Seeing the face of God

Gideon Klein the boy the day that he became a man and chanted the words

> **9** And Esau said: 'I have enough; my brother, let that which thou hast be thine.'
>
> **10** And Jacob said: 'Nay, I pray thee, if now I have found favour in thy sight, then receive my present at my hand; forasmuch as I have seen thy face, as one seeth the face of God, and thou wast pleased with me.

ט וַיֹּאמֶר עֵשָׂו, יֶשׁ-לִי רָב; אָחִי, יְהִי לְךָ אֲשֶׁר-לָךְ.

י וַיֹּאמֶר יַעֲקֹב, אַל-נָא אִם-נָא מָצָאתִי חֵן בְּעֵינֶיךָ, וְלָקַחְתָּ מִנְחָתִי, מִיָּדִי: כִּי עַל-כֵּן רָאִיתִי פָנֶיךָ, כִּרְאֹת פְּנֵי אֱלֹהִים--וַתִּרְצֵנִי.

This week as we remember Gideon remembering Jacob wrestling with G/D I would share with you a blessing from Rabbiner Regina Jonas, the very first woman rabbi who surely was with Gideon Klein and as we are surely fulfilling the mitzvah that she set forward

> Our work in Theresienstadt, serious and full of trials as it is, also serves this end: to be God's servants and as such to move from earthly spheres to eternal ones. May all our work be a blessing for Israel's future (and the future of humanity) …. Upright 'Jewish men' and 'brave, noble women' were always the sustainers of our people. May we be found worthy by God to be numbered in the circle of these women and men… The reward of a mitzvah is the recognition of the great deed by God. Rabbi Regina Jonas, formerly of Berlin.(Elsby, 2020)

The Torah is the Torah and our history is our history what is in our hands and is our duty is to choose our focus so we can each day breathe our imperative ‘you shall be a light unto the nations’.

As I mentioned above, the writing reflects hesitancy to make any strong statements about what I am thinking at the time. Reflecting back, I can see my hesitation arising from communal practices which embedded a normative 'thinness'. Religious regulars and machers neither condoned nor promoted gender equality in ritual practices. Theological reflection was not embedded in regular communal prayer. While the long history of Jewish prayer ritual supported individual encounters with the sacred, the communal structures of synagogue life prioritised the functionalities of belonging rather than believing. Believers were side-lined from formal and informal decision making. In this very particular context, my hesitation points to how local power can inhibit upward cascades of religious peacebuilding.

In the opening of the D'var, I offer a new reading of the traditional *Amidah* which contradicts the Reform practice of gender inclusion. It could be considered as enabling or apologising for gender exclusion, rather than a reflection by a feminist on an ancient prayer. My hesitation reflects an uncertainty about my position as a lay person who is not in a leadership role, in an institution that does not have defined leadership roles. My hesitation is a manifestation of my experience of the risks to religious peacebuilding operating in my community that were identified by Owen and King (2019). Specifically, the complexity of religious leadership and internal diversity (Owen & King, 2019, p.10). APSR holds the potential to become a performative and embodied risk assessment of the barriers to religious peacebuilding in grassroots communities.

I can see in the writing that I am rejecting the sanctioned communal pedagogy regarding Holocaust education as embodied by the education package from the MST presented in Chapter Eight. This D'var situates my struggle to come to terms with the utter destruction of Jewish life during the Shoah. When I suggest focusing on seeing the

face of G/D in reconciliation this contains echoes of Volf's (2006) theological proposition that after reconciliation past wrongs, do not come to mind.

By invoking Regina Jonas's blessing, I am placing myself in a circular relationship where my work becomes the fulfilment of her prayer. The tragedy of her death is often overwhelming. Refocusing on her words as part of a living religious practice her message of hope and endurance enables agency. I take a position of preventing her from being murdered twice and also justify a pedagogy of repair. This pedagogy refocuses Holocaust education from 'never forgetting' the atrocities to 'never forgetting' the memories of the humans, thus enabling multiple subject spaces and multidirectional memory. This moment, developed through the pastoral double helix, becomes one example of the functionality of APSR in religious peacebuilding.

This piece is the beginning of my theologising and displays the emerging awareness of how transgenerational guilt is uncritically embedded in discourse.[135] As a lay person, I am not confident enough to publicly share the insight I had while reading the parshah. The torah passage embedded a fully Jewish justification for forgiving the unforgivable as during their dance of repentance and forgiveness Jacob and Esau experience, seeing, witnessing and being the face of G/D.

In the latter part of this chapter, I use cartographic metaphors to discuss adjustments in my identity mapping transformations by considering research materials as waypoints.[136] I have included two Divrei in their entirety here as artefacts of theological reflection. They mark a waypoint at the beginning of my journey where I am critical but

---

[135] See Jacobs, S. (2017) Rethinking Amalek in This 21st Century for detailed discussion.

[136] Cartography is the process of drawing a map. The adjective cartographic refers to metaphors connected to mapping and map making. See Bagrow (2017), MacEachren and Taylor (2013).

hesitant and are important to reflect on because they assist in understanding the theological movement that occurred through APSR.

In the first D'var I was uncomfortable with the description of Nazis as Amalekites. I did not feel comfortable or in a position to challenge a reading that is hugely problematic. Hunter et al. (2003) links this discursive move to a Biblical justification for diverse types of racism and stereotyping that takes places across religious groups. At the time of the D'var I did not have the language to describe the discursive comparison and the potential harm it does in peacebuilding. Hunter et al. (2003) calls it de-nomination:

> specific proper names are de-historicized, emptied of their original content, and re-appropriated in ways which on the one hand effectively disenfranchise their original owners and on the other implicates contemporary groups in a negative discourse which they have no means of countering.(Hunter et al., 2003, p.98)

De-nomination, the process of re-using historic or biblical names to refer to contemporary contexts, is a problematic discursive habit which Jacobs (2017) effectively traces to contemporary violent conflicts in Israel and Palestine. In this light referring to Nazis as modern-day Amalekites is implicated in a collective form of cultural violence that continues to operate in contemporary conflicts. [137] APSR enabled the creation of the first piece of public theology and the continuation of reflection and action.

The interrite created moments of memory that resisted de-nomination and created alternatives to the subject spaces of victim and perpetrator. This is my short welcome:

---

[137] The cultural violence involves collective punishment, racism, and stereotyping that is justified by discursively linking Biblical names with contemporary contexts.

> we invite you at the beginning and end to light candles for your memory for what was lost in the six years of genocide in Europe is more than six million Jews, more than 200,000 Roma, more than [missing number] Orthodox priests, millions of Poles, prisoners of war and the disabled we have lost their memories and our memories we have lost the memories of thousands of years of shared life together here in central Europe hundreds of years of shared culture and coexistence in Moravia 2000 years of shared sacred scripture
>
> Jennifer, Olomouc Interrite, March 2019

In Figure 32 you can see a single shorter candle that had been lit towards the beginning of the interrite, and seven taller candles that were lit at the end of the interrite as people chose to take a moment of quiet reflection at the end of the interrite.

Figure 32

Memorial Candles at end of Interrite Prerov

In the second D'var I begin to attempt to unpick the language that is necessary to name the layers of this specific context. I reflect on how to appropriately name the former synagogues which are functioning as churches. This need to name the places emerged from contradictions and difficulties in terminology during informal conversations. Misnaming of the places enables an erasure of the memories of the people who prayed in them.

The D'var below is the full text of the address delivered at Shabbat morning services in the autumn of 2018 while I was travelling between the UK and Czechia. My language is informal and I am speaking to my community of religious regulars, partly to explain my absence, partly to inspire others to join me, partly to make sense of the different types of emotion and lack of emotion I have felt during the trips.[138] The most significant element of the *D'var* is that it is an artefact of personal contextual theology that marks a significant point in my thinking about Holocaust remembrance. It is a writing that captures my intuition that there is something not right about the focus on piles of corpses and the neglect of the significant cultural heritage that survived.

[138] Some details are left out to respect the privacy of synagogue members

Reflection: Numbers 10:35

במדבר י׳:ל״ה

וַיְהִי בִּנְסֹעַ הָאָרֹן וַיֹּאמֶר מֹשֶׁה קוּמָה יְהוָה וְיָפֻצוּ אֹיְבֶיךָ וְיָנֻסוּ מְשַׂנְאֶיךָ מִפָּנֶיךָ׃

Numbers 10:35

When the Ark was to set out, Moses would say: Advance, O LORD! May Your enemies be scattered, And may Your foes flee before You!

The Torah service re-enacts the journey through the wilderness to the 'promised land'. Every Shabbat in continuing cycles we march the same parade, each time it is both ancient and new.

We re-enact our wandering every week and every year. Sukkot, Pesach, and Shavuot are pilgrim festivals; we know this because it says so on the cover of the *mahzor* (festival prayer book). On the pilgrim festivals Jewish men were required to travel to the temple in Jerusalem to make offerings, during the pilgrim festivals we remember this ancient obligation—through storytelling, ritual and food, but what does a pilgrim festival mean to us when we don't travel? Are there Jewish traditions where we actually do travel?

According to the Yivo encyclopaedia[139] there were three common forms of pilgrimage in Eastern Europe before World War Two: *Hasidim* would travel to visit their *Rebbe* (spiritual leader) the religious elite would travel to the Land of Israel most often not returning. In the 17th century the visit to graves of relatives and *tzaddikim* (righteous leaders) became increasingly popular because it was believed that it was both a holy act in and of itself and in the belief that the dead could serve as advocates for the living.

[139] http://www.yivoencyclopedia.org/article.aspx/Pilgrimage. Accessed 27/02/2020

So, what does it mean to call the journey to Prerov a pilgrimage? As many or most of you know we are stewards of a Torah that was rescued from a synagogue in Czechia on the eve of the Shoah, How do we name this journey and understand it? There are seven names for *HaShem* in Hebrew, but what do we call this place where our Czech Scroll comes from, the place that was once a synagogue and is now an Orthodox Church?

וַהֲבִיאוֹתִים אֶל־הַר קָדְשִׁי וְשִׂמַּחְתִּים
בְּבֵית תְּפִלָּתִי עוֹלֹתֵיהֶם וְזִבְחֵיהֶם
לְרָצוֹן עַל־מִזְבְּחִי כִּי בֵיתִי בֵּית־תְּפִלָּה
יִקָּרֵא לְכָל־הָעַמִּים׃

7 I will bring them to My sacred mount And let them rejoice in My house of prayer. Their burnt offerings and sacrifices Shall be welcome on My altar; For My House shall be called A house of prayer for all peoples."

Isaiah Chapter 56:7 came to mind There was a part of me that thought simply calling these places after this verse would be a clever and snappy nomenclature and I like the ring of

567 חמש שש שבע *chamesh shaish sheva* after the number of the Isaiah verse.

Perhaps 'house of prayer' בֵּית־וֹפֶּ לָה *Beit Tefillah*

would be more dignified?

Thinking about it though, as I have progressed in my PhD research and have spent more time talking to people of different faiths about the sacred and the divine I have started speaking more of *HaShem* in my description of my experience of the divine, the name. simple and vague, so perhaps, just the simple name "the place" *hamakom* or 'the places' המקומות *ha makomote*. The term is simple and vague and can hold the complexities of our relationships to these sites.

The name of the place must honour both the 500 years of yearning Jewish voices and find a way within our halacha to honour the yearning of the current inhabitants Could it be called 'my house' הַבַּיְתִי or *ha vay-ti?*

This is not even considering the contested pronunciation of the place Prerov. I have found a particular strategy is to listen to the announcements at the train station, but this is an area of Europe that is grounded in contested pronunciations and languages with Yiddish often caught in the middle.

Pilgrimage is a duality the individual pilgrim is searching for something by going to a place which is known to be sacred? This is different from wandering in exile because the destination is known. The Yiddish encyclopaedia documents the new pilgrimages post Shoah, travels to Yad Vashem, Terezin, Auschwitz and Anne Frank's house. Trips to these places witness the memory of our ancestors in the time of their most horrible grief and despair, but what could it mean to honour them at the places that they were most joyful? Is this the way to make their memory a blessing?

We imagine six million as a grief too large to hold, so we search for ways, we adopt a single Yahrzeit, we write the names of the lost on walls and statues, sometimes we don't hold any of it or we turn our face away, we question, we struggle and we miss something.

may the memory of the righteous and holy be a blessing זכר צדיק וקדוש לברכה zekher tzadik v'kadosh livrakha

The pilgrimage to hamakom is the search for a song and a prayer that will open the way for the memories of the Jewish people who prayed and sang and danced in these

Beit Tefillah to become blessings for us and for 'all nations'

To honour our ancestors and honour their memory in their own context. To remember their singing their dancing their joy-

A Pilgrimage is about what we do, where we are going, what we expect to find, and what we don't expect to find, it is about the journey to a site where you know that you will find something holy.

The holiness of Prerov is the beautiful acoustics of the voices echoing in its sanctuary, acoustics that inspired Gideon Klein, and his sister to seek the beauty of music. 500 years of praying and singing and dancing are in the soil of *hamakom* and in the echoes through the walls.

In my pilgrimages I pray for the wisdom to embody

יא שְׁמַע-יְהוָה וְחָנֵּנִי; יְהוָה, הֱיֵה-עֹזֵר לִי.
11 Hear, O LORD, and be gracious unto me; LORD, be Thou my helper.'

יב הָפַכְתָּ מִסְפְּדִי, לְמָחוֹל לִי: פִּתַּחְתָּ שַׂקִּי; וַתְּאַזְּרֵנִי שִׂמְחָה.
12 Thou didst turn for me my mourning into dancing; Thou didst loose my sackcloth, and gird me with gladness;

In this personal address to the congregation, I consider if the erasure of the Jewish sacrality in the Prerov '567' may be related to an inability to process the enormity of the Shoah. APSR enabled a process which included personal public theology. The research materials also support the theme that APSR develops new religious approaches to coming to terms with the past (vergangenheitsbewaeltigung*)* which included a public interrite. This public interrite introduced an interreligious sacrality into the '567'. In Chapter Eight, I considered how there was a lack of memorials inside the former synagogue, the interrite was an ephemeral memorial which for one moment made the memories of the generations of Jewish people that prayed there, blessings. This correlates with my argument that APSR produces innovative approaches to vergangenheitsbewältigung: specifically, commemorations which enable subject spaces beyond victim and perpetrator. These multiple subject spaces correlate with multidirectional memory which I have discussed as a strategy for positive religious peacebuilding in Chapter Four.

10.2 Communal Contextual Theology as Peacebuilding

In this section I argue that communal contextual theological responses are a form of religious peacebuilding. I consider APSR as a transformative practice that brings engagement with the sacred into the centre of interfaith interaction. In the methodology chapter I defined a series of terms to describe the outputs and outcomes of the research methods. In line with previous discussion, I have resisted a hegemonic use of the term data, and instead refer to materials (Brinkmann, 2014 and instances (Denzin 2019. In this section I add an additional term from Green (2009 'response'. Green imagines responses as emerging from a crucible where all the phases of the pastoral cycle come together. Green visualises this process as a crucible where metals are melted together at an extremely elevated temperature. Green visualises this elevated temperature as the fire

of vision (2009, p.111) which "reminds us that the response we now make must arise not from outside the situation and then imposed upon it, but from deep within it" (2009, p.110).

Contextual theology produces 'responses' and these responses can be analysed to understand the relationship between APSR and religious peacebuilding. Green considers theology to be contemplative, instructive, and transformative (2009, p.113) so that the response phase of the pastoral cycle must hold the capacity to transform (2009, p.114). I conceive of this transformation as participants' movement. The movement is visualised as a journey from one position on a map to another position. I use the cartographic term *waypoint* which describes a marker of a spot on a map. Waypoints are important as they enable a description of changes in participants that lacks binary judgement.

I also cautiously consider the transformations that happen through the pastoral cycle of this study as a 'thickening'. Volf considers 'thick' religion to be peace-creating (2000): While thin religion is one that lacks "cognitive and moral content" (2000, p.866). This he contends is likely to lead to, "religiously inspired or legitimised violence"(2000, p.866). I suggest that APSR follows on from Volf's suggestion to "Nurture people in the tradition and educate them about it, and if you get militants, they will be militants for peace" (2000, p.866). I use the term thickening to describe a transformation enabled by APSR.

APSR adds nuance to Volf's concept. Both Nathan and Yosef described their Judaism akin to what Volf identified as thin religion i.e. "a cultural resource endowed with a diffuse aura of the sacred" (2000, p.866) in a preliminary interview Nathan said:

> I don't fit the mould …When I'm leading the service, I enjoy it because of the music and just the vibe. But I don't feel spiritual …I don't feel this closeness to G/D. Its just the ritual of it
>
> Nathan, Liverpool, January 2019

In a conversation over breakfast on the last day in Olomouc, Nathan confided that he was moved by the tenacity of the Olomouc Jewish community to keeping the community alive with so few resources. In the focus group wrap up, he said he was 'blown away' by the warmth, the reality of the lives that were both lived and lost' (Liverpool, April 15, 2019)

Nathan's experience animates the research theme - that APSR builds peace through thickening of individual religion and performance expands the capacity of this thickening to engage others. In the next section I deepen this point by correlating the interrite with the Jewish concept of Mishkan.

10.3 Place and Space in Inter-ritual Performance

In section 6.4 I introduced the idea that APSR builds an understanding of place from the perspective of migration. In this section I present research materials that narrate how in APSR sessions, group creativity, sacred texts and internal libraries contributed to the emergence of the idea of the interrite as Mishkan. The significance of the Mishkan as a mobile sanctuary features also in section 10.4.1 where this conception of place enables multiple forms of engagement.

In the second APSR session Jackie connected the interrite with the weekly Torah reading on building the Mishkan.

> *Ki Tisa,* it's all about not the actual building of the Mishkan, but it's the plans that God gives to Moses for the building of Mishkan. He's giving all the instructions and all of the material. So, if you think about what we're doing now, we have the

> materials that been given to us, either by chance or through Hashem. And we're putting it all together so that we can take it with us to another place for it to be a temporary sanctuary, but something that will also stand the test of time and can be repeated in another place at another time.
>
> Jackie, APSR Session Two, February 2019

In the reflection stage of the doing theology spiral the group makes connections between scripture and issues (Green, 2009, p.99). Jackie demonstrates this with her intuition that the creation of an interrite through APSR is similar to the biblical building of the Mishkan. Community Rabbi Gross (2015) conceives the Mishkan as a paradigm shift where religious worship no longer has a fixed centre, rather it embraces a sacred mobility*:*

> When the people would move throughout the dessert, they would set up camp and when they set up camp the Mishkan would stand at the centre the spiritual centre in the centre of the people and the religious leadership was on the journey with the people and their purpose was to facilitate opportunities for the community to connect with the holy one as they wandered through a journey (2015, 4:32)

I build on the paradigm shift that Rabbi Gross suggests in order to conceptualise the spaces created by APSR. These spaces are a form of interreligious mobile sacred place that was embodied by the historic Mishkan.

Gross argues that millennials want a Judaism that is in the midst of their lives that are lived in a religiously and culturally diverse world.[140] "the temple model depended on a sanctuary in order to make things sacred. In the Mishkan model there are no walls"(Gross, 2015, 7:35)

---

[140] A demographic cohort born between the 1980s and 2000s.

While Rabbi Gross contends that American Jewish millennials and Generation Xers are "hardwired to embrace a multiplicity of identities"(Gross, 2015, 8:02). The UK and Olomouc Jewish participants were more insular. The Jewish community is in close physical proximity to Our Lady of the Snow but there was no inter communal contact. To conceive of the interrite as Mishkan builds on Rabbi Gross's recommendation "to go into the places where people already are and to develop those spaces" (Gross, 2015, 8:20) to make interreligious peacebuilding come alive.

10.3.1 APSR From Liverpool to Moravia

APSR provided structure for locating places and building spaces for religious peacebuilding. These places enabled context driven interrites which performed multiple layers of history simultaneously. This palimpsest performance enabled new means of experiencing coming to terms with the past (see section 1.8). The Church of our Lady of the Snow is an instance which illustrates this function of APSR.

The original intention was to situate the interrite in Prerov where MST#67 originated. I visited the former synagogue twice and developed a congenial relationship with the Priest. There were, however, repeated obstacles with translation, as the Priest was only available on Sundays and my interpreter could not work on a Sunday. Over a course of four weeks the Priest had not returned emails which were sent to confirm arrangements for the interrite. While Jakob intervened at the end of December and managed to confirm the event, I became concerned about the welcome we would receive. Reflecting on my duty of care for the delegation, I considered the ethics of resonance and decided to mitigate the risk that the interrite did not resonate with the Priest and this was the reason for the delay in communication. At the beginning of December, while I was having a coffee with Teodor, he suggested Our Lady of the Snow, which was across the

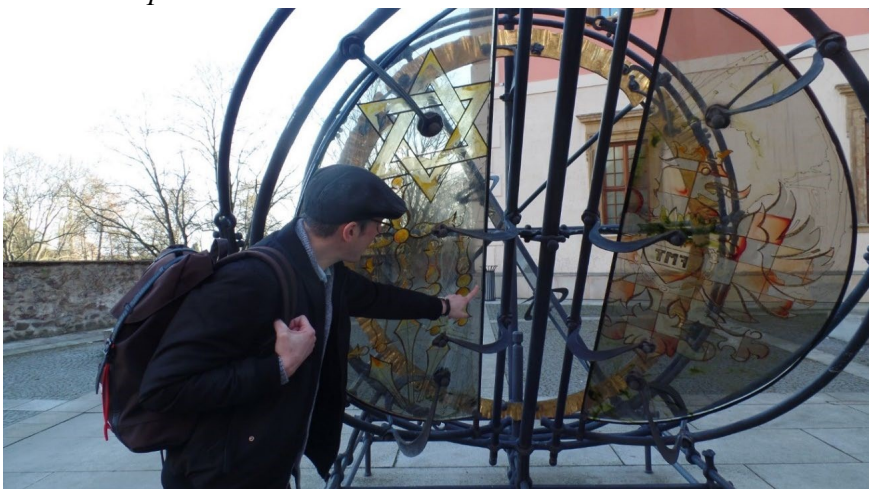
street from where we were drinking coffee. The new leader of the Church had worked with Tomas Halik in Prague who is a well-known leader in IFD.[141] I decided to proceed with organising an interrite there, based on this pre-existing interest in interfaith work.

The site, however, produced multiple unexpected layers of history. Knowledge of the buried layers of history first emerged when the delegation arrived for a planning meeting in order to go over the ceremony. Our Lady of the Snow is considered unique for how cold it is inside, the meeting took place in the vestry which was cosy and warm. The Father welcomed us and showed the Rabbi the back window which looked out over a plaza atop the medieval walls and entrance called the Jew Gate.

The next morning on a walking tour, a local Jewish historian took us up Universitini Street where I had walked before and explained that this was the ancient Jewish quarter. Underneath the Jesuit seminary which was situated at the back of Our Lady of the Snow, was quite possibly the medieval synagogue.

Figure 33

Public Sculpture in the Plaza above the Jew Gate March 2019



[141] See for example (Halik, 2006; Halik, 2012)

The Street of the Jews was demolished between 1660 and 1667. (Klenovsky, 2020.) On the eastern side of the street the archaeological memory of the sacrality of the site for Jews and Christian denominations is memorialised (Figure 33). Our Lady of the Snow is built on top of the ruins of the Medieval Jewish community. The site where the Jewish community lived and prayed before they were dispersed to Prerov. The site of Our Lady of the Snow models the ability of APSR to engage with high complexity contexts in a way that does not reduce the complexity and enables the types of creative emergence facilitated through improvisation.

In contrast to the lack commemoration of the Jewish community at the Prerov site which I considered a barrier to positive religious peacebuilding, Our Lady of the Snow, offered a different challenge. The history of the medieval site is less certain because of both the length of time that has passed, and the destruction of the original structures. This invited a different type of metaphor: the palimpsest. A palimpsest is an ancient manuscript where the original text is wiped clean and written on top of. In a palimpsest one can see the original text as a ghost underneath the new text. The interrite can be understood as performing Our Lady of the Snow as a palimpsest.

Palimpsest performance as vergangenheitsbewaeltigung entails layers of history experienced affectively in one moment, transforming a linear history. The memory of the past could be experienced as complex and intersectional: more than just victims and perpetrators enabling new identities to emerge. This model of interrite builds conceptual scaffolding for building peace that is not contingent on forgiveness.[142] The duty to

[142] Forgiveness accepts the notion of transgenerational guilt. An example of this is the forgiveness ceremony of US Army Veterans to the Lakota at Standing Rock https://youtu.be/OjotlPIlRqw

remember was enacted without a liturgical need for repentance or forgiveness that would have forced participants into binary subject spaces of victim or perpetrator.

The liturgical structure of the interrite was a product of group creativity. The diversity of the group resulted in a theologically thick interrite that could be experienced on many levels. The welcome to the public illustrates that APSR produced simple ways to share complex theological concepts:

> Today is a journey the journey of a house which has been built on the fertile green pasture of shared sacred values. We begin before the Shoah with music from the synagogues of Moravia in the early 20th century. We share the living songs of our vibrant Jewish life in Liverpool to sing the sacred psalms that we share together. We share blessings from both of our traditions to wish us protection and courage on a new path and we conclude by welcoming our future to the tune of the ancient way that we have welcomed Shabbat lech lôshalom walk to peace
>
> Jennifer, Olomouc, April 2019

In the next section I discuss two moments in the interrite in depth to illustrate APSR and palimpsest performance.

10.3.1 Blessings

There were four sections: Voices from Moravia, Voices from Liverpool, Blessings, and Conclusion (Lekha Dodi) in the liturgical structure. In this section I trace the blessing section from interview to performance to illustrate how APSR enabled layers of history to co-exist.

Bedtime prayer was an initial convergence between Hayim and Jakob, Jakob describes the practice with his family:

> **Jakob**: when we start … we need to focus on prayer on that moment. We have to calm down and forget all of those troubles. A song is a very good start of our prayer, we set the fire on a candle so there's candle light and we start a prayer with a song … We have a song for infants about a little beetle that has a light on his back its flying during the night-I don't know what the name
>
> **Jennifer**: Firefly
>
> **Jakob**: It's about a firefly is setting the light for people that are lost in the darkness and is leading them towards light it's his mission.

Jakob went on to describe the practice in his family of praying to the angels before bedtime.

> There is a tradition in Catholic church that we are praying with the children before we go to bed and praying with the angels because we believe that each soul has its own guardian angel, so we are praying to those guardian angels
>
> Jakob, Olomouc, September 2019

When asked to describe his regular daily religious rituals, Hayim describes the bedtime Shema (Appendix 3, p.8) which calls to the angels Michael, Gabriel, Uriel, and Raphael: I love that Shema...

> it might be the prayer that I say the most [Hayim recites the prayer in Hebrew] the thing about being a Jew, Gloria Anzaldua says the border is two open wounds bleeding one into the other and to me being a Jew is that … I am an open border bleeding one into the other
>
> Hayim, Liverpool, July 2018

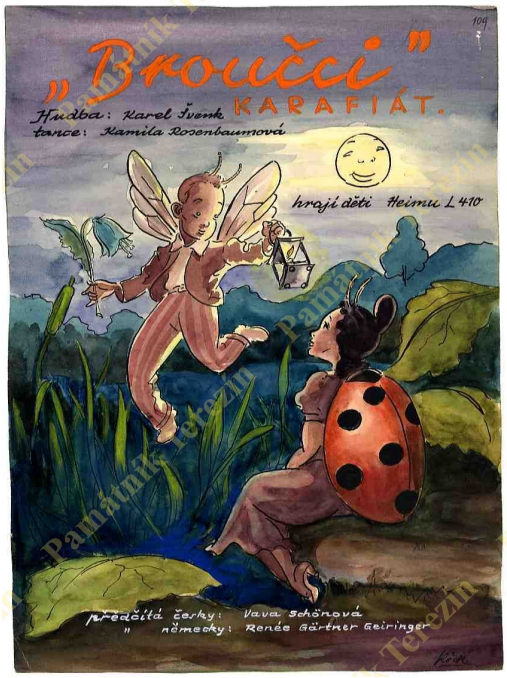
For Jakob and Hayim the bedtime prayer is an important ritual. Their joint references to the Angel Gabriel could be considered the open border between the faiths that the interrite performed.

Next in the blessings section was a reading from *Broučci* (Fireflies) by the Protestant priest Jan Karaflat:

> *Broučci* became firmly established being read by generations of Czech children. As a children's book about apparently innocuous fireflies, it once more lurked under the radar as it was read by families during the Nazi invasion in 1938 and remained in print in the Soviet era (1947–89) … it is close to the hearts of many generations of Czechs who have survived tremendous political upheaval. This is because the tiny fireflies symbolize a small nation endeavoring to keep its identity under successive invasions (Williams, 2014, p. 104).

The inclusion of Broučci illustrates parallels between APSR sessions and the brokered dialogue process (Parsons & Lavery, 2012). In the above quote Jakob explains that one of the songs that he sings with his children is about a firefly "setting the light for people that are lost in the darkness and is leading them towards light it's his mission". There was a well known performance of Broučci by children in the Terezin Ghetto. Figure 34 is the poster from the performance.

Figure 34
Children's Performance Poster of Broučci



Note: Reprinted from Vera Meisels' website https://verameisels1.wordpress.com/ . Vera performed in the original production. (Meisels, 2013)

When I told Jakob about the performance at Terezin, he was extremely surprised as he did not know this. His entire family became engaged in assisting with a new translation for the interrite.

During the interrite, these psalms, prayers and poetry in Czech, English and Hebrew were beside each other as open borders bleeding one into the other. Thompson (2009) describes a type of affect that occurs through proximity in performance:

> Being next to, of course, is very close – practically touching the 'object' – and this, therefore, means that the affects, the sensations of the work, will course across our skin. Our shudder or stammer comes from this proximity, this intimacy. (Thompson, 2009, p.133)

APSR enabled an interritual intimacy between sacralities important to participants. This nearness was held together through a liturgy constructed through APSR, offering a

performed example of Ochs' concept of hearth-to-hearth reflection. This interritual performance amplifies the affective experience of Scriptural Reasoning.

This section also exemplifies the pastoral double helix. As the liturgy, a product of group theology, is interspersed with my personal theological reflections. I introduce the reading from Broučci, by remembering March 8th (Holocaust.CZ, 2011, para.4) and the liquidation of the Terezin Family Camp at Auschwitz-Birkenau.:

> On the evening of March 8th eyewitnesses tell of 'members' of the Terezin family camp singing 'the Internationale', 'Hatikvah' and the 'Czechoslovak National Anthem. The Czech Jews held their humanity as an act of hope and faith. In Terezin the children performed an opera of fireflies and with the next reading we remember.
>
> Jennifer, Olomouc Interrite, March 2019

During the interrite in Olomouc Jakob and his daughter read the poem from the fireflies that they sang every night and the children performed in Terezin. This moment contained complex instances of positive religious peacebuilding as a new subject space was created which humanised the Czech Jewish children who were murdered. This subject space connected Czech children with history through a theological metaphor 'setting the light for people that are lost in the darkness' that was an age appropriate and enabled active engagement with remembrance.

10.3.2 APSR and Repair of Collective Memory

In this section I explore the choice of Lekha Dodi as the closing prayer of the interrite in order to build an understanding of how the affective qualities of applied performance builds peace though repair of collective memory. I situate this work within Seidlova's (2018) model for negotiating musical remembrance.

Seidlova's work focuses on how diaspora and local Jews negotiate their cultural and religious diversity. This establishes a theoretical grounding to understand the 'forgetting' of tunes by Olomouc Jewish community and the subsequent 'resurrection' of tunes that took place through APSR. Below Seidlová identifies two key issues from her work in Prague:

> One of my Prague consultants, Cantor Vanek (b. 1980), expressed his sentiments imbued with nostalgia and the fear of a "loss of local Jewish culture", being forgotten in the waves of the globalized Jewish diasporic flows with the hegemony from its current centres and/or consumerism of things and experiences…What is of interest is the process itself – which practices are remembered, revived in the present, and which not. (2018, p.56)

In the interview with a Czech Jewish participant when I asked him about the tune used in Olomouc for Lekha Dodi he asserted that:

> there is nothing traditional, there is nobody who would be remembering what was sang before the war. Everything that you will hear it is just people came and said ok we will sing Carlebach this one and it's how we do it, people there would be no connection to ask so forget this.
>
> Olomouc, November 2018

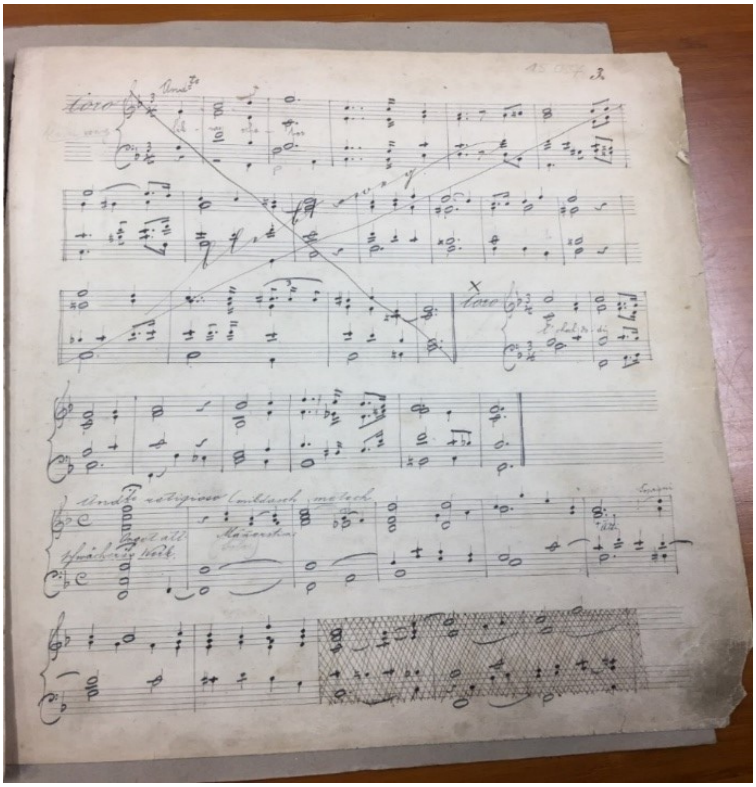
This dismissal gave rise to a series of rich questions: Do we know what the synagogue sounded like? Why do local people think that we do not? If I wanted to know what the synagogue sounded like how would I find out? Email exchanges with informants led me to expert advice regarding the archival holdings of the Prague Jewish Museum.

While the participant thinks it is not possible to remember the old tunes, in the holdings of the musical archives of the Prague Jewish Museum Figure 35 below is a

photograph that I took of Salomon Sulzer's *Schir Zion* from the Prerov synagogue.[143] The synagogue music of Moravia is well documented. In addition to Sulzer, Joseph Heller was well known as the cantor from the Brno Synagogue between 1889 and 1927, a liberal community of 9000 Jews which is 85 km from Prerov. Copies of his published work are in the archive of the Prague Jewish Museum and according to a musicologist informant his compositions were "famous and sung in many communities" (Stellmacher, 2018, personal communication).

Figure 35

Lekha Dodi Composition by Solomon Sulzer 1878



Note: My photograph of article 15037 from the Prague Jewish Museum Archive.

[143] See Duffy (2013) for a discussion of Sulzer's synagogue music.

To enter the archive reading room of the Jewish Museum, you have to pass through an anteroom where the security is behind a bullet proof barrier. The reading room itself has a long table, with no windows. When the archivist placed the folders, I had requested in front of me, the intense sacrality of the scores caused me to weep involuntarily. This type of involuntary weeping happened only two times during my research, once in the archive and the other time at the grave of Ignaz Briess. It seems in retrospect that it was an intense connection to a sacred hearth of the lost community. The intimate marks on the score in Figure 35 were so personal and familiar. The activity of saving Jewish tunes from being murdered twice can be considered positive religious peacebuilding enabled by APSR. It is a new way to share embodied commemoration where participants are neither victim, perpetrator, nor passive observer. This is an innovation in vergangenheitsbewaeltigung.

APSR assisted in reweaving the fabric of musical remembrance on the periphery of the Jewish world where religiosity is often thin. This is illustrated below as a member of the community describes their prayer practice:

> Of course, sometimes if you are praying it is just everyday prayer. The part of the prayer is something like a mantra or meditation sometimes you just read the letters é you are not even thinking about the words and the reality of what you are reading é there are some special moments when you have this feeling it's a special moment because you are praying in the moment. Sometimes it's just a prayer
>
> Jewish Male, Olomouc, November 2018

This reweaving was embodied in the interrite which concluded with a reconstructed moment of musical remembrance. Yosef had imagined that the original tune for Lekha Dodi that was used by the Olomouc Jewish community was forgotten:

> We are going to conclude with an arrangement of Lekha Dodi and I want to thank the Olomouc Jewish community for welcoming us and supporting this hopeful project. We will be singing a Lekha Dodi that was orchestrated by Salomon Sulzer in 1887 and this is an arrangement that was probably sung here in Olomouc and with this old song we traditionally welcome Shabbat and Shabbat is seen as the bride, with the old we welcome the new and we are welcoming our future together and if you know the words please feel free to join in.
>
> Jennifer, Olomouc Interrite, April 2019

In the last moment of the interrite, the interfaith voices enacted a performance that enabled the tunes of the unnamed and un-mourned Jewish worshippers in Olomouc to become a blessing.

10.4 Developing Habits of Religious Peacebuilding Through APSR

In this section I present excerpts from the interrite to support the finding that interrites through APSR enabled habits of religious peacebuilding (see section 1.4). In conceiving of the Christian will to peace, Volf suggests that this entails a will to give ourselves to others "to readjust our identities to make space for them" (2000, p.872). I consider three sites of readjustments to identity: the self; the interfaith realm and the intrafaith realm.

10.4.1 Readjustment One: The Self

I suggest that what is seen in APSR is a contextual application of Volf's will to embrace. This will to embrace imagines making space within a personal identity for the identity of

the other. This is seen as a readjustment of the self. In this section I illustrate the personal adjustment in my own identity.

To map the adjustment enabled through APSR I describe a starting way point as a fogginess of European memory and an ending point of the interrite. Nelson (2019) describes a type of memory specific to American Jewry:

> Like many descendants of Eastern European Jewry, my ancestral history is pretty foggy. Dinner table conversations provided only scant details of our family's narrative. We knew that we'd come from somewhere in Belarus, and that we had lots and lots of cousins around the world. That was it.
>
> So, I've made my way through a Jewish life with only anecdotal details of who I really am. "Josh, you're a Kohen. Our family descends from the priesthood…"
>
> "You come from a long line of rabbis and Jewish intellectuals…"
>
> "Your cousins are important members of the Jewish people around the world…"
>
> These stories always seemed broad and unsubstantiated, and they did little to help solidify a personal connection to my own history. Frankly, I thought the stories were fabricated so that we all might feel better about our disconnection.
>
> (Nelson, 2019, para. 21)

Yerushalmi unpicks this phenomenon within the longer history of Jewish migration as a replacement of historic memory with liturgical memory (2011). It sets the context for my first visit to the memorial at Pinkas Synagogue in Prague where all of the names of the Czech Jewish victims of the Holocaust are written on the walls.

The first waypoint to map the readjustment is the 'foggy memory' of American Jews who distance themselves from Eastern European historic memory. The next waypoint is the moment in the Pinkas Synagogue where I located 'Weinstein' on the wall

(Figure 36). Weinstein is my mother's maiden name. My mother was second generation 'American' with no concrete memory of the European origins of her family. Even foggier than Nelson. Looking back, I was searching for my subject space in the narrative of the Holocaust memorial. The memorial did not tell me what to do or how to act. My instinct was to look for myself on the walls.

Figure 36

Weinsteins on the Wall of Pinkas Synagogue Shoah Memorial Prague June 2018

On entering the memorial there is a 'muzak' version Kaddish playing and the visitor has limited choices regarding their subject space: Jewish mourner or observer. The site of remembrance is not producing a plurality of subject spaces that facilitate visitors making of sense of the genocide in a way that produces what might be considered the accepted response: never again for anyone. By photographing my family name on the

wall, I was attempting to locate my subject space in a place that reduced 1000 years of Jewish civilisation in Central Europe to six years of horror and destruction.

The subject spaces produced by sites of remembrance do not do enough to mitigate and transform narratives of collective and transgenerational guilt and a type of objectification and dehumanisation of Jewish victims (Salmon, 2001, p.36). Looking at the young people on school visits to the sites in Prague, gathered in groups outside the former synagogues with their teachers looking over them as they gossip, reinforces this concern that Holocaust education at museums is not having its intended social impact. This could be looked at through hooks' lens regarding Freire: the Holocaust memorial in Prague is filled with observers as only two subject spaces were created: victims and perpetrators.

In analysing research materials to correlate the idea that APSR rearranges identities to make space for the other, the next indicator of transformation is the reflection I delivered on the music of Joseph Heller:

> The music of the following prayers is from Joseph Heller's *Kol Tehillah*. Joseph Heller was chief Chazan in Brno between 1889 and 1927 *El Malai Rachamim* is from his memorial service that Heller composed for his daughter Elsa Stern who died in childbirth, may her memory be a blessing
>
> Jennifer, Olomouc Interrite, March 2019

This shows a movement from foggy memory (Nelson, 2019) to recovery of pre-Shoah European Jewish memory. Joseph Heller and Elsa Stern are not on the wall at the Pinkas Synagogue but the loss of their musical legacy and their love for each other is unaccounted for.

The final waypoint which marks the rearrangement of my identity is captured in pictures of the Olomouc cemetery. I began by attempting to locate a connection to Holocaust victims, my last images locate my body in the midst of a more complex rendering of Jewish life. I photographed Kafka family graves because I read Franz Kafka obsessively when I was younger, I was struck by a Schindler grave from the connection to the film *Schindler's List.* Jackie beckoned me towards the end of our visit to a Weinstein grave (Figure 37) and next to it was a grave with the name 'Ella' (my daughter's name) on it.

Figure 37

Olomouc Cemetery Grave of Rosa and Ella Bondy

We decided that we wanted to adopt the Yahrzeit of Frau Rosa Bondy who was born a Weinstein and her daughter Ella (Figure 37). When we returned to the Pinkas Synagogue in Prague we found 'Bondy' on the wall. The relationship between the marked

grave and a natural death and a name on the wall with no grave focuses the importance of the type of memory enabled through APSR and the potential it holds. The genocide left people who died naturally like Frau Rosa Bondy and Ella Bondy with nobody to mourn for them. Palimpsest performance and APSR enabled engagement with the layers of history.

This marks my new subject space which resists received practices regarding hierarchies of suffering (Yablonka, 2012; Spicer, 2019) and begins to retrieve the generations of lost memories on an intimate level. In the D'var above I talk about how when six million seems 'too large to hold…we don't hold any of it or we turn our face away'. APSR addressed this turning away on a very personal level. Nelson likens the end point of this process that started in fogginess to a tree discovering something that feels like G/D: "The trees of our personal histories stretch us in two directions, both deep into the ground and high up into the sky. They pull us back to our roots, while also pushing us to discover something more… something that feels like God" (2019).

I have illustrated this transformation in detail from a personal perspective to build a case for APSR enabling a rearrangement of identity to make space for the other as a means of religious peacebuilding. I experienced a traceable change in the space I allowed for the Shoah in my Jewish identity. This micro change exemplifies other changes enabled by APSR. The rearrangement of my personal identity involved a thickening which I will correlate to intracommunal tolerance around gender in the next section.

10.4.2 Readjustment Two: Interfaith Realm

In this section I consider traces and instances of the Czech Christian Clergy adjusting their identity to make space for Jewish memory. Visual methods and QIIEL traced striking moments of affective responses of interrite participants.

In the opening minutes of the ceremony in Our Lady of the Snow while the Father is welcoming the guests, Nathan is surveying the surroundings with a look of happiness on his face and what can be read as incredulity at the beauty of the Church. What is completely unexpected is that when the interrite moves into group singing of prayers and psalms, it is possible to see that Fr. Regner is singing along to *Ma Tovu* (the traditional opening of Shabbat morning services as well as the traditional opening for the *tryzna*, (a Czech Shoah memorial event).[144] These are two moments of affective connection.

Leading up to the ceremony the practicalities of the performance were negotiated through email with an efficiency that belied the importance of what was going on. Prayers were translated into Czech, the university student group at Our Lady of the Snow designed a poster for the interrite. We decided that Psalm 23 would be chanted in Czech and Hebrew. In performance, Psalm 23 was a moment of shared affect. Teodor chanted the Psalm in the Catholic tune that was part of his internal library of sacred practice and I chanted it in the Hebrew tune that was part of mine. This multilingual performance of a Psalm that was familiar and sacred produced another moment of connection for participants and audience through the text as well as shared vulnerability in performing. A tangible manifestation of the affective impact was an eagerness of audience members and participants to engage with each other after the interrite.

Performance enabled a significant (yet unquantifiable) number of opportunities for the building of positive religious peace. After the interrite in Prerov, this included an excited discussion of how Psalm 23 was translated in the Orthodox and Catholic liturgies.

---

[144] See Cramsey (2008) for Czech Kaddish customs.

It felt as if the shared sacrality of prayer was crafting space in religious identities that was a noticeable opening for the religious Other.

There were other small moments of grace. In Prerov, the Orthodox priest who had actively positioned himself as observer lit a candle at the end of the interrite. The candle lighting enabled multidirectional memory where everybody's ancestors could be honoured. I recorded moments from the evening that captured this sense that people were able to experience their own memories inside the collective, that they were able to find their own subject space, to see their own face:

> Where is the evidence that people saw their own face? … Pulling out of the bibles to discuss the different translations of Psalm 23; the total engagement with the candle lighting; the moment of recognition [during the reading of The Fireflies] the recitation in Czech of Psalm 23; Seeing the young girl take her grandmother's hand; Father R and his wife looking and following the 'book' … It was stunning that the woman [from the Olomouc Jewish Community] came with her husband and grandchild to translate; it was stunning that they as Prerov Jews were able to remember in the church, that we were able to remember with the Orthodox Priest
>
> Field Diary, Prerov, March 2019

10.4.3 Readjustment Three: Intrareligious Identity

In this section I suggest that the readjustment that took place between the Reform delegation and the Orthodox Kehillah was significant enough that it constituted a solution to the wicked problem of gender roles in the Jewish community. I present the 'performance' of El Malai Rachamim as an instance of wicked problem solving. Wicked problems: "refer to a class of social system problems which are ill-formulated, inherently

complex, information about which is misleading, where decision makers involved have conflicting values" (Churchman, 1967, p.141).

Gender equality in Judaism could be considered a wicked problem because of the complexity of the question and conflicting values of decision makers.[145]I describe first how gender presented itself as a wicked problem in the field site and then I explore how APSR enabled what Davies (2016) refers to as 'value pluralism', the development of a more nuanced acceptance of a variety of beliefs.

As noted in the last chapter, my relationship with the Olomouc Jewish community (which includes Prerov) involved negotiating between the Reform and Orthodox Jewish traditions. The head of the Olomouc Jewish community is uniquely capable in these negotiations and as head of the Federation of Czech Jewish communities has a political mandate for plural representation while he himself is Orthodox. Early in my research I was asked for a letter of permission from a Jewish authority that would validate my position. This was requested and supplied by the Liverpool Rabbi. This letter served to solidify my positionality within the Reform tradition which was referred to regularly in our conversation about interfaith interrites.

Yosef had a habit of diplomatically saying, I do not know what you liberals do, but we who are traditional do it this way. As I described in the previous chapter, over the course of the research he became more invested in supporting the project as a sense of reciprocity developed. The culmination of this was the invitation to the Rabbi from Liverpool to lead the Olomouc Kehillah Kabbalat Shabbat (evening service to welcome

[145] The questions and decisions around gender often lack of reference to halachic history.

Shabbat). When the invitation was made, he kindly reminded me that women would not be called to do an *Aliyah* (public honour to bless the Torah).

Previous to this conversation, was a series of email exchanges that took place in order to negotiate the time and place for the interrite. These email exchanges were necessary because of the public face of APSR and necessitated a mutual respect. While doing this they also established my knowledge and respect for Orthodox halacha, demonstrating a flexibility on my part for the choices made by Orthodox Jews.

It is useful to frame my shifts in relation to Ochs' scale of flexibility (2019). According to Ochs, Scriptural Reasoning impacts on the ability of an actor to adjust their linguistic value judgements in relations to their environment. The opposite, linguistic inflexibility

> corresponds to linguistic insensitivity: the tendency of a group to preserve conventional meanings and syntax despite significant changes in the surrounding social and natural environment. Such language use tends to discourage individual difference and creativity in linguistic choices, encouraging the repetition of conventional speech patterns and semantic usages. (Ochs, 2019, p.100)

I suggest that because of our participation in APSR both Yosef and I developed a greater linguistic flexibility in the way that we negotiated Jewish religious law and that this sensitivity to each other enabled tangible moments of peacebuilding. I illustrate this change from my own perspective.

I begin by framing my relationship to the progressive Jewish movement in the sacred terms of Judaism's central prayer the Shema. The Shema names a type of love *ahavta* (Sefaria, 2020)

וְאָהַבְתָּ אֵת יְהוָה אֱלֹהֶיךָ
בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ
וּבְכָל־מְאֹדֶךָ׃

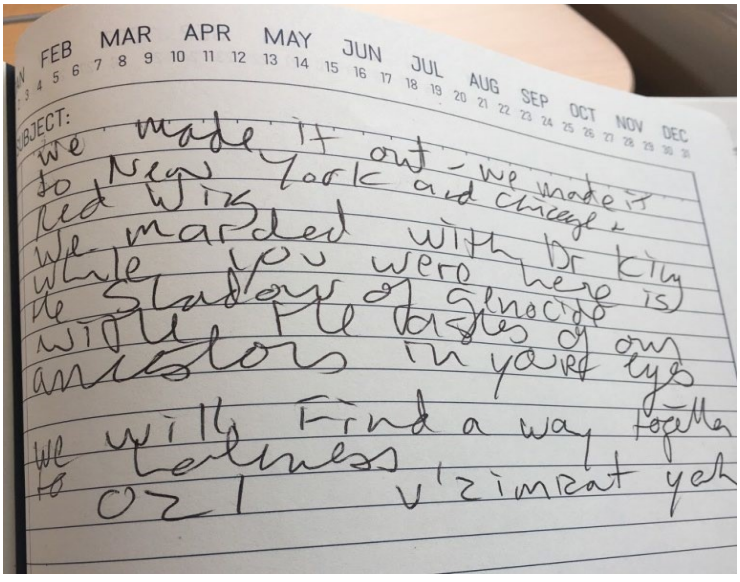
5 You shall love the LORD your God with all your heart and with all your soul and with all your might.

Prior to my engagement with the Olomouc Jewish communities, I experienced this love of Judaism and of G/D as a feminist to be in contradiction with the prescribed gender roles of Orthodoxy. In the discourse of Scriptural Reasoning, this would be a binary understanding of the roles of men and women, and a binary understanding of Orthodox and Reform. The shift from the first trip is quite explicit, a realisation of the privilege of American Jewry to have been part of the civil rights movement and to frame our identities within the discourses of social justice traditions.

Figure 38 is my handwriting from my journal, for me it captures an abductive insight. It was a lightning bolt of inspiration that struck while daydreaming on the train from Prague to Olomouc.

Figure 38

We Made it Out



The field journal reads

> We made it out, we made it to New York, and Chicago and Red Wing. We marched with Dr King, while you were here, in the shadow of genocide, with the ashes of our ancestors in your eyes. We will find a way to holiness together. Ozi Vimrat Yah.[146]
>
> Field Diary, June 2018

In the next section I give an account of El Malai Rachamim from the Kabbalat Shabbat which is one of these solutions.

10.4.4 Exploration of the Double Helix

Critical to understanding how APSR supports religious peacebuilding is understanding that a solution to a wicked problem cannot be considered good or bad only better or worse "Whether a solution is good enough depends on the values and judgment of each of the parties, who will inevitably assess the problem … from their respective positions within the social context of the problem" (Matsuura et al. 2013, p.242). APSR produced a solution to the role of Reform Jewish women in Orthodox public prayer in small congregations in Moravia which supported shared values. In this section I create understanding of how APSR developed this solution.

The chanting of El Malai Rachamim is a specific example of palimpsest performance as peacebuilding. Considering El Malai Rachamim as performed palimpsest, the top layer is the musical score. (Figure 39). Beneath the score is its ritual function as a memorial prayer recited at funerals and memorial services. In response to instances of

---

[146] See Appendix 3 p. 5.

Jewish participants describing their connection to Judaism through mourning rituals, I searched for scores of Prerov mourning prayers in the archive of the Jewish Museum.

Hayim's account captures the unique function of El Malai Rachamim:

> I would watch my grandfather do funerals and he used to tell us if there was a dry eye in this place by the time I am finished I haven't done my job … I remember my uncle telling me as chazan you are interceding for the family because they can't do it, you [as the chazan] know how to do it. If you just recite it [there is no magic]. If you are standing in front of the divine judge and I am trying to create the magic that opens the door … it is their tears that open the door … you are interceding for them this is your act as part of a community not as an individual
>
> Hayim, Liverpool, July 2018

Figure 39

Picture of Joseph Heller's El Malai Rachamim from archive of Jewish Museum Prague

Note: My photograph of the Joseph Heller's score in the Prague Jewish Museum Archive. Brno 1914.

Hayim demonstrates the affective interdependence of musical performance and faith embodied in El Malai Rachamim. He describes a relationship between congregation and chazan which echoes the arba minim: unified diversity. The chazan may or may not have a thick religiosity but is able to perform El Malai Rachamim for the community, who may or may not have thick religiosity. Together, through performance the tears of the mourners

enable the soul of the dead to enter heaven. The performance text binds the diverse groups together and the entire community performs and experiences a thickened religiosity.

Jackie led in the development of the scores for performance. Her contributions reflected a personal theological process co-emerging with that of the group. This personal theological journey was described by Jackie in the wrap up session, particularly in relation to the resolution between progressive and Orthodox Judaism

> For me, this trip came at a very important time … I'm coming towards the time of my conversion and … have been thinking about the intersection between Orthodox and Reform and the many conflicts that you'll find along that path. Obviously, Reform not being accepted halachically. It gives me pause in a way to think that some Jews might not see me as a Jew. But this experience for me was very much an eye opener because it showed me that a community like the Olomouc community that was riven by war and they've cobbled together this Jewish community out of the dust of the Holocaust. And they were so welcoming to someone like me who is not halachically Jewish, but they were willing because of the sincerity with which I approached it. They let me sing. A female voice was raised in an Orthodox synagogue. It was really quite meaningful for me that all of this *broiges* that goes on, especially between Orthodox, and Reform and progressive. It doesn't matter when you're in the presence of the *Shechinah*.
>
> Jackie, Liverpool, April 2019

On the evening that Jackie describes, there were approximately 40 people in the small prayer room for the Kabbalat Shabbat. The women's section in the back was full and there were only a few seats remaining in the men's section. There were not however, ten halachically Jewish men. This meant that the service which took place was not an

Orthodox form of public worship. In practical terms this meant that the mourners Kaddish could not be said. This opened space, however, for Jackie to be invited to chant El Malai Rachamim because the gathering was not an Orthodox minyan. These types of openings can only happen at the periphery.

10.5 Conclusion

APSR mapped and performed a palimpsest and in doing so created a cluster of tangible religious peacebuilding activities. I use the term cluster as a description for interrelated outputs that originated through a single question. These activities include personal and communal contextual theology. The tangibility of this contextual theology includes major written outputs such as the Divrei Torah and interrites, but also minor tangible outputs including the retrieval, transcription and performance of pre-Shoah synagogue tunes and incidental contextual theology such as discussions regarding how an El Malai Rachamim should be sung for Shoah victims. These major, minor, and incidental outputs in turn can be named as micropolitical interventions in positive religious peacebuilding

This chapter has correlated these micropolitical interventions with increasing levels of linguistic flexibility amongst religious participants. These interventions included: new identity based narratives shared with the public through an interrite; inter and intra religious conviviality through creation of shared sacred space; and feminist informed practice in religious orthodox environments that are constructive rather than controversial. All of these micropolitical interventions are produced through APSR and hold the capacity to create new interfaith public theologies for religious peacebuilding.

At the outset I expected that APSR would share the outcomes of Scriptural Reasoning. Adding performance and site, however, enabled unexpected outcomes of public interfaith theology. Additionally, this theology was amplified by the experience of

an audience functioning as a congregation. Unexpected as well, was the mapping of power in complex organisations and the ability to map and perform complex memory. Taken together, these small interventions, I suggest, constitute an emergent *vergangenheitsbewaeltigung*. This new means of coming to terms with the past is multimodal, greater than the sum of the parts, produced by group creativity, and experienced by audiences in a sacred and embodied manner.

According to Chrustie et al (2010) "the only way to address a wicked problem is to try solutions" (2010, p.452). APSR supported multiple solutions that were theologically thick created through individual and group creativity by means of a pastoral double helix.

I have been concerned throughout this thesis on the relationship between commemoration and essentialist ethnoreligious identities and social polarisation. I am working to destabilise the narrative of Christian Europe embedded in far-right movements by suggesting it might have emerged from a need create a positive post-war identity other than perpetrator. The other side to this is simultaneously reconstructing European Jewish identities outside of the historically narrow frame of victim. While this tension is manifest significantly in the public square through the Historians debate in West Germany.

Moments of the interrite were able to approach this with extreme nuance.

Broučci crafted complex personal and sacred connections on multiple levels. Particularly considering that Karaflat was a Protestant minister who was persecuted for his beliefs and that his message was adopted by both the Jewish inmates of Terezin and the wider Czech population. The repair then is simply in locating and performing the correlation in a sacred context. The interrite through APSR enabled a process which did not reduce the correlation to secular universalism. This is linked to the materiality of texts

used in the devising sessions which were sourced through the particularity of the semi-structured interviews.

Research materials illustrate how in the field sites, APSR enacted a pedagogy of liberative difference with participants developing a capacity for linguistic flexibility. Additionally, the interrites were tangible public facing outputs which enacted multidirectional memory through palimpsest performance.

Palimpsest performance remembers the complexity of history. In the case study, this entailed the Medieval Jewish history of a site performed through prayer. A moment of prayer created a new accountability for memory that was not based on a false presumption of transgenerational guilt. QIIEL enabled moments of repair which were intensely complex, affective, and irreducible. In this situation through the creation of a complex liturgy of liberative difference APSR developed novel public ways to remember and a new method for vergangenheitsbewältigung.

Chapter Eleven: Conclusion

> As I write this conclusion, eleven people have just been killed outside of Frankfurt. I woke up to the news on television. The attacks were at a Shisha bar.
>
> Diary entry February 20, 2020.

This thesis has been written through and with an ontology of interconnection. From a pragmatist point of view, the eruption of racist violence in Germany is a tragic manifestation of a failure in vergangenheitsbewältigung that is too explicit to turn away from. Seventy-five years after the liberation of Auschwitz, it is possible to say that the process of coming to terms with the Second World War went wrong somehow.

Over the course of this research, I have conceived, developed, and trialled a method of positive religious peacebuilding using tangible cultural heritage as a context. Taking as a starting point the history of religious diversity in Europe, I developed new forms of religious peacebuilding at Jewish sites in Central Europe as micropolitical interventions in the discourses of ethnonationalism.

The driving force for this research is clear. Ware (2020) in a policy brief for the International Centre for Counter Terrorism studied the manifestos of far-right terrorism as embodied by the attack on the shisha bar and stated unequivocally "The narrative linking modern whiteness to a European ethnic homeland has long been embedded in the extreme right" (Ware, 2020, p.6). In this research I have crafted a theoretical framework to understand emergent European identities in the shadow of historic genocides.

This research has addressed the task of imagining these positive identities by looking closely at the literature of Scriptural Reasoning in order to consider the most compelling philosophical arguments for how the practice functions as peacebuilding. While not discounting a plurality of accounts of Scriptural Reasoning, I have focused on its ability to develop the skills needed to engage in non-polarising dialogue and repair entrenched habits of universalist logic. As a starting point this includes a specifically pragmatist position, that a search for universal truth is polarising. This search for universal truth is replaced by the enactment of hearth to hearth dialogue, where the ambivalence of the sacred is shared tactilely through the sacred text. The materiality of the sacred text stands in for 'universal truths' these truths however, because of the plurality of the texts are experienced as plural. The process of reading these truths together develops an embodied understanding that a plurality of meanings is possible.

The affective sensuality of the experience has not been adequately accounted for in the literature. While friendship and hospitality are noted as vital, these are under theorised and over simplified within Scriptural Reasoning. I propose that the sensory experience of the encounter is addressed more substantially through performance.

The success of the Scriptural Reasoning is contingent on the participants' thick religiosity and positionality as religious actors. The hearth-to-hearth encounter is able to craft a new positive religious identity formed together in a third space of meeting. The challenge in the field is creating new knowledge and understanding of how this experience can be amplified to reach a larger audience.

I first developed a new methodology for amplifying Scriptural Reasoning through performance called Applied Performative Scriptural Reasoning (APSR), in order to address this question. I then developed a case study where APSR was experienced

through the doing theology spiral. This first spiral of doing theology through APSR produced several unique contributions to knowledge. I developed a new means of choosing texts for Scriptural Reasoning which used qualitative research methods. I created a unique approach to developing interrites as peacebuilding and in doing so created a pathway for the amplification of Scriptural Reasoning that is replicable. Together, these unique contributions enabled the development of a new form of contextual theology that reimagines the theologically creative relationships between the individual and the group: the pastoral double helix.

In this chapter, after summarising my research questions and the findings, I highlight the scope and implications of these unique contributions before proceeding to the implications of these contributions for the field of Scriptural Reasoning and religious peacebuilding.

11.1 Research Questions

1. What are the implicit and explicit barriers to religious relationships in the European context?
2. How can applying performance to Scriptural Reasoning support the development of religious peacebuilding and interreligious contextual theology?
3. To what extent does interreligious performance affect participants and audience members and be used to build harmony between faiths?
4. What contribution can praxis and assemblage-based methodologies make to crossdisciplinary research?

11.1.1 Implicit and Explicit Barriers to Religious Relationships

Explicit barriers included public history which embedded ethno-religious and ethno-centric identities through segregation of remembrance narratives. Public history and remembrance which failed to create plural subject spaces.

Visual research in Czechia field sites mapped ethno-centric identities produced through visual culture that was sponsored by multi-level governmental bodies. In many instances this was explicit through historic plaques and displays. In other instances, this was implicit through the scale or sacrality of commemoration as in the site of the former synagogue in Olomouc, or a lack of curation to assist in processing the complexity of historic documents, as in the poster of the battle with the Ottoman Empire on the wall of the university.

What I have shown is that identity creation through visual culture is not a passive process. Governmental bodies are heavily engaged in branding regions as in the erasure of ethnic Germans and Jews from Prerov. The European Union is underwriting cultural interventions which are under theorised and at risk of entrenching polarising identity formation as in the case of the visual displays of public history throughout the field sites.

I have also shown that the habits of competitive memory are entrenched in the public history, visual culture, and museum displays across the Czech field sites. This is experienced in the commemorative segregation in the former synagogue in Prerov, the lack of reference to the 500-year presence of a Jewish community in Prerov at the Comenius Museum, the normative visual segregation of public history of the Second World War and the Shoah in street signs in Prague tourist areas. Prague and Olomouc both embodied dis synchronistic history. While the Jewish sites were able to mourn what was lost in the Second World War, there remain unresolved narratives of capitulation

with the annexation and a raw wound on the collective retributions following the assassination of Heydrich.

What APSR offered was a unique way to address this segregation at specific sites with a clearly defined group of participants. During the course of this thesis, I have shown that these fissures in remembrance are a type of cultural violence. As in the image of the vanquishing of the Ottoman army, there is a gap in responsibility and research that supports state and civil society organisations to use the resources and research of religious peacebuilding to inform active engagement with the formation of European national and regional identities. APSR, as a practice and process can engage with the mapping of barriers to religious peace in a range of contexts.

11.1.2 Supporting the Development of Interreligious Peacebuilding

Performance needs place: it also needs a story and context. The production of public performances promoted reflexive consideration of contexts for peacebuilding. This supported the theorisation of positive religious peacebuilding outside of conflict zones. Performance created a logic of amplification and exponential growth for Scriptural Reasoning which fully integrated sacred text through the experiential affect of live performance.

APSR adds capacity to Scriptural Reasoning. It enables mapping and understanding and intervening in the power dynamics of grassroots religious leadership. The nuance of performance and the event production aspects structurally addressed gender mainstreaming by enabling multi-level engagement of religious actors including grassroots members of congregations and various levels of communal leadership. In practice this meant engaging with religious regulars who do not have formal leadership

positions but have informal influence through roles in editing newsletters, designing publicity materials, or coordinating catering.

The specificity of cultural heritage as a context enabled real time investigations and interventions in vergangenheitsbewª ltigung. Across the field sites, cultural heritage was under interpreted. Layers of meaning and history were oversimplified. MST#67 for example did not bring to the congregation an understanding of the history of plurality in provincial Jewish communities. The cultural heritage sites embodied a multilateral ignorance and forgetting of historic complexity, as in Our Lady of the Snow. This gap in history is the space where if not filled by positive identity formations of liberative difference, is easily filled with essentialist nationalisms.

The interrites developed through APSR enabled a physical embodiment and performance of polyvalence, or the ability to read multiple meanings. This linguistic flexibility which is seen as an outcome of practicing Scriptural Reasoning, was shared with an audience through the interrite. This is a different type of dispersal and dissemination of the pedagogical impacts of Scriptural Reasoning which has not been done before.

My research models a replicable context driven research approach. In this study, the specificity of the context was a driver for participation. Jewish religious actors from the Reform tradition can struggle to engage with Jewish Orthodox religious actors. The case study provided a unique opportunity for two provincial congregations to support each other and APSR developed the key skills for this engagement to be theologically and politically productive. The Czech Torah Scrolls hold unique possibilities to amplify peer to peer religious peacebuilding that both decentres the practices and also produces unanticipated opportunities for growth.

Christian communities which would not normally engage with each other were connected and given unique opportunities to interact. I have shown that applying performance to Scriptural Reasoning creates specific and unique contexts for ecological religious peacebuilding to emerge.

These contexts, which are generated by applying performance to Scriptural Reasoning, enable the multidimensional mapping of religious cultural violence. Applying performance to Scriptural Reasoning enables complex conflict mapping that accounts for internal diversity within religions and a nuanced understanding of gender and power at the grassroots level. This understanding of gender and plurality can enhance the capacity to engage new religious actors in religious peacebuilding activities.

11.1.3 Scriptural Reasoning Functionalities

Scriptural Reasoning develops the ability to have better quality disagreements. This was correlated in the literature with the development of non-binary reasoning habits. Following Ochs, these habits were conceived of as repairing Enlightenment logic. Binary reasoning habits are linked to 'othering' of people who disagree with us. The habit of searching for common ground through IFD reinforces that concept that the uncommon ground is not acceptable and uncommon ground (difference) needs to be fixed. APSR supplants the search for common ground by focusing on the development of polyvalency. I have developed this theory by connecting the concept of learning to read polyvalently through Scriptural Reasoning with learning to embody the theological world view of liberative difference.

11.1.4 Supporting Interreligious Contextual Theology

This study has modelled interreligious contextual theology as an explicit model of religious peacebuilding. The multidisciplinary argument I have forwarded shows how an

APSR informed contextual theology can address structural, cultural, and potentially direct violence. These arguments drew on the EVE framework, the political theory of William Connolly and the work of Roland Bleiker in order to gaze at the interrites developed through the contextual theological process of APSR and truly appreciate their potential for an upward cascade of positive peace from the grassroots. I have shown that APSR is able to map the complexity of power relationships within grassroots religious communities.

11.1.5 Palimpsest Performance as Vergangenheitsbewältigung

APSR enabled an alternative to reconciliation. As I discussed in Chapter Seven, Volf suggests that non-remembrance is one way to manage the unbearable horrors of historic atrocities. There is a certain amount of forgetting that is necessary in order to be able to come to terms with the past. One alternative developed through applying performance to Scriptural Reasoning is that by performing the layers of history as is suggested by the palimpsest metaphor new paradigms can emerge. Palimpsest performance enables deeper histories to be experienced, adds complexity to remembering, enables an integration of trauma in historic context and finds blessings in the memories. Palimpsest performance halts the double murder of victims of genocide. Palimpsest performance creates plural subject spaces for mourning, that acknowledge that histories are not necessarily binaries of victim and perpetrator and enables new relationships and narratives to emerge.

11.1.6 Interreligious Performance Affects

Changes in research participants were considered through a frame of movement. Conversations and interviews enabled me to consider the changes over the course of the research. A pragmatist research perspective enabled me to enact the research maxim of ‘you shall know them by their fruits’ and reflect backwards on the entire process as

something that worked. I was able to trace this ‘working’ back through the research materials in order to develop an understanding of these changes through the lens of the theology of Miroslav Volf.

My research crafted a non-binary conceptualisation of Volf’s concept of thick and thin religion. Positive religious peacebuilding envisioned Volf’s concept as process rather than a fixed state. I called this process ‘thickening’. This thickening is incubated in the conviviality and hospitality enabled by APSR. It is nurtured through intimacies between religiously diverse actors.

Research participants across the sites and religions modelled a readjustment of the self to make space for the other. The readjustment of self was particularly visible in participants who already had thick religious engagement. The study provided opportunities to develop nuanced historic narratives as in the case of Broučci/Fireflies, opportunities for physical proximity in sacred spaces with complex histories, opportunities to demonstrate the new positions that they occupied.

This adjustment of the self was particularly visible in the intrareligious engagement. Jewish participants demonstrated a willingness to engage in religious environments that had different gender rules and a willingness to liberally interpret gender rules in existing environments. This is correlated with context, showing the unseen advantages of peacebuilding at the margins of population centres. This additionally points to further research regarding how power is shared across the Jewish diaspora and the potential of new methods to work within networked diaspora communities for impact and peacebuilding.

11.1.7 Working Across Disciplines

Participatory and assemblage-based methodologies do not inherently enable interdisciplinary research. One of the vulnerabilities of the field of arts and peacebuilding and religious peacebuilding is the capacity of researchers and actors to communicate across fields that have different benchmarks for rigour in research.[147]

Rigour is a key issue for peace studies where it intersects with international relations. I have worked over this study to challenge the discourses which create opposition between rigour and the ephemerality of the sacred. The doing theology spiral has been key to engaging with experience, investigation, and theological and spiritual reflection as part of a normative process. The full integration of experiential educational pedagogies in the spiral enabled a fluid integration of theology and pragmatic research.

The use of multiple methods under that umbrella of pragmatism is not new.[148]. Scriptural Reasoning offers a different way to conceive of methods across disciplines. Pragmatism combined with Scriptural Reasoning enabled me to approach methods as sacred texts coming from different traditions. Methodology could be approached through the lens of liberative difference without searching for universal truth. My development of the equalisation anchor method of using multiple research materials to support themes is an outcome of this approach. My study can be conceived of as the tent, inside of which an encounter takes place. Academics, theologians, artists, and peacebuilders come into dialogue through my research. The giants on whose shoulders I stand.

---

[147] See Denzin (2008) for an overview of the paradigm wars in social science research.
[148] See Denzin (2010), Law (2004) and Denzin and Lincoln (2005)

11.2 Conclusions and Recommendations

This research highlighted specific advantages of applying social science methods to Scriptural Reasoning. Scriptural Reasoning as a movement has unanswered questions about how to develop the practice outside of the Abrahamic religions and how to include religions that are not text based. One of the ways in which my thesis makes an original contribution to Scriptural Reasoning is my use of semi-structured interviews and qualitative analysis to choose texts for group sessions. This process uses social science methods to correlate themes which emerged from the participants' accounts of the sacred. The plurality of participants on a spectrum of religious observance resulted in a context driven set of texts. Social science methods drove innovation in managing obstacles related to research resources when working with transnational networks. APSR expands the possibilities of Scriptural Reasoning -the positive impacts were replicated, and new processes added to the toolbox.

The limitations of the study were addressed through the brokering process. The single group APSR sessions resulted in changes in the participants. The participants in the sessions developed in their ability to negotiate personal and sacred matters in real time. This may have prepared and equipped them for the interreligious encounter. The brokering process did prepare the range of participants for convivial interfaith encounters.

11.2.1 The Crisis in Vergangenheitsbewältigung

This research has illuminated an alternative to universalist enlightenment logics which are entrenched in many contemporary forms of IFD. Certain discourses of vergangenheitsbewältigung are imbued with this universalist logic as exemplified by the Historian's Debate. Commemorative segregation is one manifestation that public projects that intend to commemorate World War II are permeated with dramaturgies of

opposition which create competitive memory. This research has shown competitive memory to be both implicit and explicit in the visual social world of the field sites. Competitive memory creates only two subject spaces, a dramaturgy of opposition: victim and perpetrator. The response in the field site to limitation of two subject spaces, is to reject the role of the perpetrator and thus erasing the history of the victim, Jewish life in Czechia.

Over the course of this study, I have personally reflected on the theologies of forgiveness and reconciliation. I have questioned an implicit acceptance of transgenerational guilt in commemoration and have considered how educational initiatives struggle with a lack of reflexivity while creating the limited subject spaces of victim and perpetrator. For the Czech Christian Orthodox community, it was impossible to consider their identity as perpetrators because of the massacre of their clergy. The recommendation in this case would be to embed best practices for religious peacebuilding into the planning and implementation of all acts of commemoration.

11.2.2 Innovations in Scriptural Reasoning

This research has developed an original contribution to Scriptural Reasoning through the use of multimodal semi-structured interviews to choose texts for group sessions. The literature has shown that Scriptural Reasoning may be limited by its focus on religions with a central written scripture. The model that I used in my interviews where participants self-defined how they experienced the sacred enabled the integration into this research of a diverse body of sacred texts that were not written scriptures. The analysis of the interviews identified correlations such as candle lighting. This specific correlation can be considered to have a sacred ambivalence, a type of a meta sacred text which contains an abundance of meanings across a diversity of participants.

This process wove the narratives of participants into the texts which undergirded the APSR sessions. While this is not participatory per se, as the researcher I stepped into the role which is often invisible in Scriptural Reasoning which is to convene and choose the texts.

This process of qualitative methodology holds the potential for replicability in diverse contexts where Scriptural Reasoning is expanding, particularly in China. One caution and caveat is a curiosity regarding what it means to engage in Scriptural Reasoning without all of the Abrahamic faiths present.

There is robust research that suggests that Orthodox Jewish participants are underrepresented in Scriptural Reasoning practices in London (Van Esdonk, & Weigers, 2019) Welling and Roebben did not include any Jewish participants in their Scriptural Reasoning study in Germany. I addressed this question through focusing on context specific connections to movable and immovable cultural heritage. Searching for the root causes of current religious violence in the relationship with historic religious violence.

In the context of the global dissemination of white nationalist narratives as an underpinning for dispersed Neo-Nazi violence, it seems imperative that in the European context this needs to be investigated and understood. With additional resources, and further case studies, I would hope that this type of cultural heritage specific approach can engage an even greater religious diversity. Likewise, there is enormous potential for building understanding between religious and secular participants if there is methodological attention to the choice of texts and this expanded understanding of text.

11.2.3 Palimpsest Performance

The doing theology spiral takes experience, analyses it, reflects on it theologically and then responds to it. This research experienced MST#67 a sacred cultural object saved

from the Shoah, analysed the context that resulted in its displacement including exploration of where it was used and where it came from, reflected on this theologically, and then responded through the creation of interrites at important cultural heritage sites. The exploration which was enabled through QIIEL revealed troubling questions about how Jewish cultural heritage was experienced in Europe after the ethnic cleansing of the Holocaust. The exploration also produced a wealth of materials that illuminated the diversity of the web of narratives embedded in MST#67.

Scriptural Reasoning repairs binary philosophical habits and APSR repairs binary historic narratives through palimpsest performance. In the case of Our Lady of the Snow the layers of history were experienced simultaneously, through physical experience of archaeology, architecture, sacred text, lost music, living music and multilingual poetry with multiple embedded historic narratives. This overabundance of meaning was balanced through affection and proximity of familiar and foreign performers and clergy. APSR enabled the performance of tragic histories without audiences being positioned as perpetrators and this enabled a solidarity in mourning genocide. This solidarity is creative of a new European identity that is not predicated on guilt, shame, or grief but rather is based on liberative difference and a shared commitment to justice and a divine bias towards protecting the stranger.

11.2.4 Amplification and Replication

The literature review of Scriptural Reasoning showed that there is a substantial fault line in how the rules of Scriptural Reasoning as set out by the founders are implemented in the practice of Scriptural Reasoning in civic spaces. This may be due to the fact that the affective nature of the practice has meant that it tends to be accounted for through either

ethnographic means or by social researchers that don't fully consider the theological and philosophical aspects of the practice.

Applied Performative Scriptural Reasoning made a unique contribution to the field with a methodologically explicit practice which took seriously the philosophical underpinning and created a new way for Scriptural Reasoning to reach a larger audience without compromising on critical features. While Ochs considered two highly different methods for the exponential growth of Scriptural Reasoning, the performative aspect holds potential for affective transmission of the process which can be physically experienced by audiences. This exponential growth through multimodal performance is accessible to diverse audiences. The research materials that each interrite is based on are context specific, in this way the approach can be contextualised to the audience that is in the community that is producing the event. This removes an aesthetic bias and points to a fruitful area of further research.

11.2.5 The Double Helix

This study created a new understanding of the relationship between contextual theology and religious peacebuilding. The interdisciplinary approach of this research drew together qualitative social research, contextual theology, performance, and peace studies. The methodological innovation of the equalisation anchor supported research themes with multiple data sources in order to create holistic approaches to non-binary logics that are traced throughout the research. The gap in discourses between the language used by artists to describe peacebuilding interventions and the language used by international relations scholars to describe peacebuilding interventions as highlighted by Wood (2015) I addressed through multiple and redundant data sources under the umbrella of pragmatism.

In this light I have positioned contextual theology and particularly the praxis model as a form of religious peacebuilding that has the capacity for accountability in civil society. In order for this accountability to be comprehensive it was vital to address the obstacles to the full participation of religious women actors in religious peacebuilding. This research was able to map specific examples of how grassroots religious organisations produce and replicate barriers to the full participation of women religious actors in peacebuilding processes.

Many models of contextual theology are written from the assumption that the theologian will be working with groups of people that have less power and privilege than the theologian. This reflects the historic bias towards a Modernist and Marxist binary of oppressor and oppressed. My unique positionality intersecting these categories enabled a key innovation of this research the Pastoral Double Helix.

The Pastoral Double Helix is a way of accounting for the marginalised theologian working within normative religious environments. The double helix enables both individual and collective voices to emerge from the contextual theology process. The doing theology spiral focuses on theology as created through group encounters which are facilitated by the group lead. This does not consider doing theology within diverse yet traditional religious institutions. The case study presented an example of a woman led group functioning within a male dominated religious institution. The male dominated institution equally was active in limiting meaningful opportunities for women's leadership at the grassroots level. The double helix model accounts for individual creativity and theological creation alongside group creativity and theological production. This model reimagines relationships and enables new ways to support emergent

marginalised voices. Without this specific recognition of the individual within the group, it is difficult for new grassroots religious leaders to find their public voice.

11.2.6 Further Research: Religious Women in Scriptural Reasoning

It is imperative that this research addresses gaps in knowledge transfer between academics and institutions and grassroots religious actors. The discursive gaps can enable (as shown in Scriptural Reasoning), an implementation on the ground that does not embody the critical pedagogical features of the original practice.

It is not enough to challenge white nationalism. New subject spaces that resist polarising narratives are fundamental to enabling positive identities based on liberative difference. These approaches must be methodologically explicit as well as being affectively compelling and instructionally clear in order to be accessible to religious and state actors. In the conclusion of this thesis, I speak to features of APSR which support the unique ability of the innovative method to address the urgency of the current political situation.

11.2.7 Recommendations: Interconnections

This thesis has crafted an ecological framework that considers religious peacebuilding in dispersed contexts as holding the potential to impact on the reduction of religious violence. This is supported through the conception of political systems as complex fragilities that can be disrupted at multiples sites of intervention (Connolly 2013:37). With this in mind it is imperative that governmental and civil society actors carefully consider public facing commemorations and support these interventions with best practice in peacebuilding research.

In 2020, there were over 17,000 regional Holocaust Memorial Day Activities organised by 4,500 organisations in the UK (HMDT, 2020). This is the type of reach that

Ochs dreamed about when setting up the 1000 Cities Project. While the analysis of the public commemorations is beyond the scope of this research, my own experience of local events is that they are well attended, well-resourced and dramatically under theorised. On a cold January day in 2020 as I sat in a crowded tent and listened as eight primary school children read poems that they had written for Holocaust Memorial Day. The first reader was a young girl who started:

> huddled together, gasping for air, cold hungry and thirsty did anyone care? They arrived at the camp a most unwelcoming sight, stepped forward heavy hearted to face their new plight. Barbed wire glinted in the morning sun, beatings that came until the work was all done, at the end of each day with no freedom in sight,
>
> each said their prayer that death took them that night.
>
> Why me they each asked, what did I do? The answer quite simply, you were born as a Jew
>
> Public event January 27, 2020

I found myself asking again, How is this possible and what are the implications? APSR holds the potential for a scalable practice that can underpin public commemorative events with a theoretical grounding in research informed religious peacebuilding.

For this case study, applying theological reflection and performance to Scriptural Reasoning developed a new form of Holocaust Commemoration. Visual social research enabled an understanding of commemorative segregation and the identification of competitive memory as a barrier to positive religious peace. Visual social research developed an understanding of how the long histories of European religious diversity were buried. The burying of these memories whether it was Ottoman influence on Czech culture, or the synagogue tunes of Joseph Heller inhibited the ability to approach

European history from the perspective of liberative difference. Essentialist identities were insidiously embedded in visual social worlds as civil society has not mainstreamed religious peacebuilding research and practices.

11.2.8 The Dancers

> Dancing, dancing, and more dancing – that is what went on every day in the public park near our hotel in Beijing. Tap dancing, Spanish dancing, waltzing, tango, jiving, modern no-contact dancing (Ford, 2012, opening section).

In 2012 David Ford on a journey to China to practice six text Scriptural Reasoning compares the process to the scene in the park outside his hotel. Looking back at the privilege of developing this research, I see myself, as a researcher, religious actor, a theologian, artist and a peacebuilder dancing philosophically and conceptually with the giants in these fields. I am deeply indebted to the philosophical writings of Peter Ochs and Nicholas Adams for instilling in me a deep appreciation the implications of polarising philosophical positions.

In the dance of repentance and forgiveness between Jacob and Esau each experienced being, seeing, and witnessing the face of G/D. In the same way it is possible for the diverse peoples of Europe to experience the numinous face of the sacred by dancing with Scriptural Reasoning in all its different forms. This dance has the potential to resource a new form of religious peacebuilding, stronger than reconciliation. This will be a form of religious peacebuilding that rejects transgenerational guilt and the dramaturgies of opposition. In their place will be a multiple, joyful, ineffable dance. Awkward when it starts, sometimes uncomfortable, potentially difficult to master, but in the end a dance that enables proximity and repair. It is my sincere hope that this thesis can play some part in providing people of faith with the confidence to join the dance.

References

Abdel-Nour, F. (2004). Farewell to justification: Habermas, human rights, and universalist morality. *Philosophy & Social Criticism,* 30(1), 73–96. http://doi.org/10.1177/0191453704039393

Abramson, H. (2020, March 31). *Hasidim, Mitnagdim, Maskilim: I survived Jewish history Pt. VIII* [Video]. YouTube. https://youtu.be/3mjXHOP4R-A

Abu-Nimer, M., Khoury, A. & Welty, E. (2007) *Unity in diversity: Interfaith dialogue in the Middle East*. US Institute of Peace Press.

Adams, N. (2006). Making deep reasonings public. *Modern Theology,* 22 (3), 385-401.

Adams, N. (2008). Reparative reasoning. *Modern Theology* 24(3), 447-457

Adams, N. (2013). Long-Term Disagreement: Philosophical Models in Scriptural Reasoning and Receptive Ecumenism. *Modern Theology* 29 (4), 154-171

Adjei, M. (2019). Women's participation in peace processes: a review of literature'. *Journal of Peace Education*, *1*(22), 133-154.

Adler, J. (2005) What was lost? The Czech Jewish community. *European Judaism: A Journal for the New Europe*, *38*(2), 70-76.

Ahmed, L. (1992). *Women and gender in Islam: Historical roots of a modern debate.* Yale University Press.

Alderman, G. (2010) *New directions in Anglo-Jewish history*. Academic Studies Press.

Allen, K. (2016). Achieving interfaith maturity through university interfaith programmes in the United Kingdom. *Cogent Education, 3*(1) 1261578. http://doi.org/10.1080/2331186X.2016.1261578

Allett, N. (2010). *Sounding out: Using music elicitation in Qualitative Research* [Working Paper]. National Centre for Research Methods. http://eprints.ncrm.ac.uk/2871/

Allain, P. & Harvie, J. (2014). *The Routledge companion to theatre and performance.* Routledge.

Amit, V., Rapport, N., Eriksen, T. H., Gardner, K., & Mitchell, J. P. (2002). *The trouble with community; anthropological reflections on movement, identity and collectivity*. Pluto Press.

Ammerman, N.T. (1987). *Bible believers: Fundamentalists in the modern world.* Rutgers University Press.

Appleby, S. R. (1999). *The Ambivalence of the Sacred: Religion, Violence, and Reconciliation.* Rowman & Littlefield Publishers.

Assembly of Rabbis of the Movement for Reform Judaism. (Eds.) (1985). *Prayers for the High Holidays* (8th edn.). The Movement for Reform Judaism.

Atkinson, P., Delamont, S. & Housley, W. (2007). *Contours of culture: Complex ethnography and the ethnography of complexity*. Lanham, MD: Rowman & Littlefield.

Atran, S. (2016) 'The Devoted Actor: Unconditional Commitment and Intractable Conflict Across Cultures'. *Current Anthropology 57*(S13), 192-S203

Auslander, P. (1997). *From acting to performance*. Routledge.

Avineri, S. (2017). *The making of modern Zionism: The intellectual origins of the Jewish state*. Hachette.

Bagnoli, A. (2009). Beyond the standard interview: The use of graphic elicitation and arts-based methods. *Qualitative research, 9*(5), 547-570.

Bagrow, L. (2017). *History of Cartography*. Routledge.

Baidhawy, Z. (2007). Building harmony and peace through multiculturalist theology based religious education: An alternative for contemporary Indonesia. *British Journal of Religious Education, 29*(1), 15-30.

Baker, C. (2009). *The hybrid church in the city: third space thinking.* SCM Press.

Barash, D.P. and Webel, C. (2009). *Peace and conflict studies* (2nd ed.). SAGE Publications.

Bar-On, D. (2008). *The others within us: constructing Jewish-Israeli identity.* Cambridge University Press.

Barringer, T. & Flynn, T. (2012). Colonialism and the object: empire, material culture and the museum. Routledge.

Basedau, M. & De Juan, A. (2008). *The "Ambivalence Of The Sacred" in Africa: The impact of religion on peace and conflict in Sub-Saharan Africa* (70/2008) [Working Paper]. German Institute of Global and Area Studies. https://www.gigahamburg.de/de/publication/the-%E2%80%98ambivalence-of-thesacred%E2%80%99-in-africa-the-impact-of-religion-on-peace-and-conflict

Barthes, R. (1976). *The pleasure of the text*. Cape.

Baskin, J. R. (Ed.). (2011). *The Cambridge dictionary of Judaism and Jewish culture.* ProQuest Ebook Central https://ebookcentral.proquest.com

Bay-Cheng, S., Parker-Starbuck, J. & Saltz, D. (2015). *Performance and media : Taxonomies for a changing field.* University of Michigan Press.

Becker, H.S. (2002). Visual evidence: A seventh man, the specified generalization, and the work of the reader. *Visual Studies, 17*(1), 3–11.

Becker, P. E. (1999). *Congregations in conflict: Cultural models of local religious life.* Cambridge University Press.

Beckford, R. (2006). *Jesus dub: Theology, Music, and social change.* Routledge.

Beit Hatfutsot [The Museum of the Jewish People] (2018). *Prerov*. https://dbs.bh.org.il/place/prerov

Bejarano Gutierrez, J. (2012). The Jewish status of conversos and Rabbinic responsa. *Journal of Spanish, Portuguese, and Italian Crypto Jews, (4)*, 2012.

Belchem, J. & Biggs, B. (Eds.). (2011). Liverpool: City of radicals. Liverpool University Press.

Benas, B. (1951). A survey of the Jewish institutional history of Liverpool and District. *Transactions Jewish Historical Society of England, (17)*, 23-37.

Bendle, M.F. (2002). The Crisis of "Identity" in High Modernity. *The British Journal of Sociology, 53*(1), 1-18.

Berg, M. P. (2008). Commemoration versus coping with the past: Contextualising Austria's commemorative year 2005. *German History*, *(26)*1, 47-71. http://collected.jcu.edu/hist-facpub/19

Betz, J. (1992). John Dewey and Paulo Freire. *Transactions of the Charles S. Peirce Society, 28*(1), 107-126.

Bevans, S.B. (2002) *Models of Contextual theology* (Rev. ed.). Orbis Books.

Björkdahl, A. & Selimovic, J. (2016). Gender: The Missing Piece in the Peace Puzzle. In *Richmond O., Pogodda S. & Ramović J. (Eds.), The Palgrave handbook of disciplinary and regional approaches to peace. (pp. 181-192).* Palgrave Macmillan.

Bleiker, R. (2000). *Popular dissent, human agency, and global politics*. Cambridge University Press.

Bleiker, R. (2009). *Aesthetics and world politics*. Palgrave Macmillan.

Bleiker, R. (2014). Visual assemblages: From causality to conditions of possibility. In Acuto M. and Curtis S. (Eds.), *Reassembling international theory* (pp. 75-81). Palgrave Pivot.

Bleiker, R. (2015). Pluralist methods for visual global politics. *Millennium, 43* (3), 872-890.

Bleiker, R. (Ed.) (2018). *Visual global politics*. Routledge.

Bleiker, R. (2019). Visual autoethnography and international security: Insights from the Korean DMZ. *European Journal of International Security, 4*(3), 274-299.

Bleiker, R., Campbell, D., Hutchison, E., & Nicholson, X. (2013). The Visual Dehumanisation of Refugees. *Australian Journal of Political Science, 48* (4), 398416.

Bloomberg, L., & Volpe, M. (2016). *Completing your qualitative dissertation: A road map from beginning to end* (3rd ed.). SAGE.

Boal, A. (2000). *Theater of the oppressed.* Pluto Press.

Boff, L. (1988). What are Third World Theologies? In Boff, L., Elizondo, V. & Gardiner, J. (Eds.), *Theologies of the third world: Convergences and differences* (pp.3-16). T. & T. Clark.

Boos, S. (2014). *Speaking the unspeakable in postwar Germany: Toward a public discourse on the Holocaust.* Cornell University Library.

Bourdieu, P. (1984). *Distinction: A social critique of the judgement of taste.* Harvard University Press.

Bourdieu, P. & Johnson, R. (1993). *The field of cultural production: Essays on art and literature*. Polity.

Bourriaud, N. (2002). *Relational Aesthetics* (Pleasance, S., Woods, F. with Copeland, M. Trans.) Les Presses du réel.

Brawer, N. & Romain, J. (2019). *Is the halachic definition of who is a Jew Outdated?* The JC. https://www.thejc.com/judaism/rabbi-i-have-a-problem/is-the-halachicdefinition-of-who-is-a-jew-outdated-1.479750

Brawarsky, S. (2019). Torahs as Silent Witnesses. *New York Jewish Week.* https://jewishweek.timesofisrael.com/torahs-as-silent-witnesses/

Brecht, B. (2015) *Brecht on Theatre* (Silberman, M. Ed. & Davis, J. Trans. 3rd ed.) Bloomsbury. (Original work published 1964)

Brewin, C. (2014). Episodic memory, perceptual memory, and their interaction: Foundations for a theory of posttraumatic stress disorder. *Psychological Bulletin, 140*(1), 69–97. http://doi.org/10.1037/a0033722

Briess, I. (1911). *Schilderungen aus dem Prerauer Ghettoleben* [Life in the Prerov Ghetto].Genealogy of the Families. www.schroefl.com/en/biographien/ignaz_briess/briess_06_10.php

Brinkmann, S. (2012). *Qualitative inquiry in everyday life: Working with everyday life materials.* SAGE.

Brinkmann, S. (2014). Doing without data. *Qualitative Inquiry, 20*(6), 720-725.

Brown, J.N. (2009). *Dropping anchor, setting sail: Geographies of race in black Liverpool.* Princeton University Press.

Bruce, I., & March, R. (2007). Kafka and Cultural Zionism: Dates in Palestine. Univ of Wisconsin Press.

Bunch III, L.G. (2014*). Interpreting African American history and culture at museums and historic sites*. Rowman & Littlefield.

Bunnell, T. (2008). Multiculturalism's regeneration: celebrating Merdeka (Malaysian independence) in a European Capital of Culture. *Transactions of the Institute of British Geographers, 33*(2), 251-267.

Bunnell, T. (2010). Routes of Identity: Malay Liverpool and the Limits of Transnationalism. *Pacific Affairs, 83*(3), 459-480.

Bunnell, T. (2016). *From world city to the world in one city: Liverpool through Malay lives.* Wiley-Blackwell.

Burns, D. (2007). *Systemic action research: A Strategy for whole system change*. Policy Press.

Burns, D. (2014). Systemic action research: Changing system dynamics to support sustainable change *Action Research 12*(1),3–18. http:// doi.org/10.1177/1476750313513910

Busher, J.& Jerome, L. (Eds.) (2020).*The Prevent duty in education.* Springer Nature. https://library.oapen.org/handle/20.500.12657/41279

Cambridge Interfaith Programme (CIF)(2017). *The Cambridge Interfaith Programme* https://www.interfaith.cam.ac.uk/sr

Cambridge Interfaith Programme and Rose Castle Foundation (SR.org) (2016). *Scriptural Reasoning*. http://www.scripturalreasoning.org

Čapková, K. (2002). Specific Features of Zionism in the Czech Lands in the Interwar Period. *Judaica Bohemiae*, *38*(1), 106-159.

Čapková, K. (2012). *Czechs, Germans, Jews?: National Identity and the Jews of Bohemia.* Berghahn Books.

Carling, J., Erdal, M. B., & Ezzati,R. (2014). Beyond the insider–outsider divide in migration research. *Migration Studies*, *2* (1), 36-54. https://doi.org/10.1093/migration/mnt022

Carlson, M. (1996). *Performance: a critical introduction.* Routledge.

Castells, M. (2010). *The power of identity.* Wiley-Blackwell.

Cave, D. (2019). Examining Religion and Violence. *New York Times* https://www.nytimes.com/2019/04/25/world/australia/christchurch-sri-lankareligion-violence.html

Central Council of American Rabbis (2019). *Status of children of mixed marriages resolution adopted by the CCAR the status of children of mixed marriages.* https://www.ccarnet.org/ccar-resolutions/status-of-children-of-mixed-marriages-1983/

Chaudhry, S. A., Muers, R., & Rashkover, R. (2009). Women Reading Texts on Marriage. *Feminist Theology, 17*(2), 191-209.

Chaudhry, A.S. (2013). *Domestic Violence And The Islamic Tradition*. OUP.

Cheetham, D (2010). Scriptural Reasoning: Texts or/and Tents? *Islam and Christian–Muslim Relations, 21* (4), 343-356.

Cheetham, D. (2017). Ritualising the secular? Inter-Religious Meetings in the 'Immanent Frame'. *The Heythrop Journal*. http://doi.org/10.1111/heyj.12491

Charme, S.L. (2000). Varieties Of Authenticity In Contemporary Jewish Identity. *Jewish Social Studies, 6*(2), 133-155.

Christie, N. (2017). Patrilineal descent and the UK Reform Movement. *Jewish Quaterly*. https://jewishquarterly.org/2014/07/patrilineal-descent-uk-reformmovement/

Chromý, P., & Janu, H. (2003). Regional identity, activation of territorial communities and the potential of the development of peripheral regions. *Acta universitatis carolinae–Geographica*, *38*(1), 105-117.

Chromý, P., Kučerová, S. & Kučera, Z. (2009) Regional identity, contemporary and historical regions and the issue of relict borders. *The Case of Czechia. Regions and Regionalism, 9*(2) 9-19.

Chrustie, C., Docherty, J. S., Lira, L., Mahuad, J., Gadlin, H., & Honeyman, C. (2010). Negotiating wicked problems: Five stories. *Venturing beyond the classroom*, *2*, 530-580. https://digitalcommons.hamline.edu/dri_press/3/

Churchman, C. W. (1967). Wicked problems. *Management Science, 14*(4), 141–143.

Clark, L. (2015). Ruined landscapes and residual architecture: Affect and palimpsest in trauma tourism. *Performance Research, 20*(3), 83–93.

Clark, T. (2008). 'We're Over-Researched Here!' Exploring accounts of research fatigue within Qualitative Research engagements. *Sociology, 42*(5), 953-970.

Clarke, A. & Star, S. (2008*). The social worlds framework: A theory/methods package.* [online] available from DOI:10.1002/9780470377994

Clifford, J. and Marcus, G.E.(Eds.) (1986). *Writing culture: the poetics and politics of ethnography: A school of American research advanced seminar.* University of California Press.

Cochran, M. (1999). *Normative theory in international relations: A pragmatic approach.* Cambridge University Press

Cochran, M. (2002). Deweyan pragmatism and post-positivist social science in IR. *Millennium: Journal of International Studies, 31*(3), 525–48

Cochran, M. (2012) Pragmatism and International Relations: A Story of Closure and Opening. *European Journal of Pragmatism and American Philosophy, 6*(1), 138–58

Coenen Snyder, S. (2012). *Building a public Judaism: Synagogues and Jewish identity in nineteenth century Europe*. Harvard University Press.

Cohen, C., Varea, R. G., Walker, P. O., Milosevic, D., & Mulekwa, C. (2011). *Acting together: Performance and the creative transformation of conflict: resistance and reconciliation in regions of violence*. NYU Press.

Cohen, E. H. (2009). *Research on teaching the Holocaust in Israeli high schools*. Bar-Ilan University.

Comenius-Museum.(2020).*Collections.* http://www.prerovmuzeum.cz/en/comeniusmuseum-in-prerov/collections

Connolly, W.E. (2013). *The fragility of things: Self-organizing processes, neoliberal fantasies, and democratic activism.* Duke University Press.

Contractor, S., (2013). *Muslim women in Britain.* Routledge.

Cobain, I., Parveen, N., & Taylor, M. (2016). The slow-burning hatred that led Thomas Mair to murder Jo Cox. *The Guardian*, *23*(11).

Cox, F.D., Orsborn, C.R. & Sisk, T.D. (2014). *Religion, peacebuilding, and social cohesion in conflict-affected countries*. University of Denver.

Cramsey, S. (2008). Saying *Kaddish* In Czechoslovakia. *Journal of Modern Jewish Studies*, *7*(1), 35-50. http://doi.org/10.1080/14725880701859910

Creswell, T. (2004). *Place: A Short Introduction.* Blackwell

Crownshaw, R. (2000). Performing Memory in Holocaust Museums. *Performance Research, 5*(3), 18-27.

Csikszentmihalyi, M. (1997). *Finding flow: The psychology of engagement with everyday life.* Basic Books.

Czech Statistical Office (2020). *Statistical Yearbook.* https://www.czso.cz/csu/czso/home

Czech News Agency. (2015). *Big cross near Přerov to commemorate Germans killed after WW2* Prague.Daily. Monitor. http://www.praguemonitor.com/2018/02/12/bigcross-near-p%C5%99erov-commemorate-germans-killed-after-ww2Daniels, J.

Douglas, D., Vodden, K. & Markey, S. (2019). What is New Regionalism? In Vodden, K, Douglas, D., Markey, S., Minnes, S. and Reimer, B. (Eds.) *The theory, practice and potential of regional development: The case of Canada* (pp.30-55). Routledge.

Davie, G. (1990). Believing without belonging: Is this the future of religion in Britain? *Social Compass, 37*(4), 455-469.

Davie, G. (2000). *Religion in modern Europe: A memory mutates.* OUP.

Davie, G. (2015). *Religion in Britain* (2nd ed). Wiley-Blackwell.

Davies, L. (2016). Wicked problems: How complexity science helps direct education responses to preventing violent extremism. *Journal of Strategic Security*, *9*(4), 32-52.

de Botton, A. (2012). *Religion for atheists: A non-believer's guide to the uses of religion.* Penguin Books.

De La Bedoyère, M. (1958). *The Cardijn story: A study of the life of Mgr. Joseph Cardijn and the young christian workers' movement which he founded.* Longmans, Green and Co.

Deleuze, G. & Guattari, F. (1988). *A thousand plateaus : capitalism and schizophrenia.* Athlone.

Demetz, P. (1998). *Prague in black and Gold: The history of a city*. Penguin Books.

Dening, G. (2004). *Beach crossings: Voyaging across times, cultures, and self.* University of Pennsylvania Press.

Denzin, N.K. (2001). The reflexive interview and a performative social science. *Qualitative Research, 1*(1), 23-46.

Denzin, N. K. (2003). *Performance ethnography: Critical pedagogy and the politics of culture*. Sage.

Denzin, N. K. (2012). Triangulation 2.0. *Journal of Mixed Methods Research, 6*(2), 80–88. http://doi.org/10.1177/1558689812437186

Denzin, N. K. (2019). The Death of Data in Neoliberal Times. *Qualitative Inquiry, 25*(8), 721–724. http://doi.org/10.1177/1077800419847501

Derrida, J. (1978). *Writing and difference*. University of Chicago Press.

De Quincey, T. (2009). *Confessions of an English Opium-Eater : Being an Extract from the Life of a Scholar.* The Floating Press. (Original work published 1878) Dewey, J. (1896). The reflex arc concept in psychology. *Psychological review*, *3*(4), 357.

Dewey, J. (1910). *How We Think.* Amherst: Prometheus Book

Dillon, S. (2005). Re-inscribing De Quincey's palimpsest: The significance of the palimpsest in contemporary literary and cultural studies. *Textual Practice, 19*(3), 243-263.

Dubois, A., & Gadde, L. E. (2002). Systematic combining: an abductive approach to case research. *Journal of Business Research, 55*(7), 553-560.

Duffy, C. (2013). So wild and strange a harmony: Synagogue choral music of Salomon Sulzer. *Choral Journal, 53*(9), 28-39.

Đurić, A. (2007). The Cross with Four Pillars as the centre of religious gathering: Discussing micro regional identity. *Ethnologia Balkanica,* (11), 171-184

Durkheim, E. (1995). *The elementary forms of the religious life.* Free Press. (Original work published 1912)

Dwyer, P. (2007). Though This Be Madness…? The Boal Method of Theatre and Therapy. *Applied Theatre Researcher/IDEA Journal,* (8). https://www.semanticscholar.org/paper/Though-This-Be-Madness-...-The-Boal-Method-of-and Dwyer

Dwyer, P. (2016). Peacebuilding performances in the aftermath of war: Lessons from Bougainville. In Hughes, J. & H. Nicholson, H. (Eds.) *Critical perspectives on applied theatre* (pp.127-149). Cambridge University Press.

Egnell, H (2011). Scriptural Reasoning: A feminist response. In Cheetham, D. & Winkler, U., Leirvik,O., & Gruber, J. (Eds.) *Interreligious hermeneutics in pluralistic Europe: Between texts and people* (pp. 79-82). Rodopi.

El-Yousfi, A. (2019). Conflicting paradigms of religious and bureaucratic authority in a British Mosque. *Religions*, *10*(10), 564. http://dx.doi.org/10.3390/rel10100564

Ellis, C. (2004). *The ethnographic I : A methodological novel about autoethnography.* AltaMira Press.

Ellis, C., Adams, T., & Bochner, A. (2011). Autoethnography: An Overview. *Historical Social Research / Historische Sozialforschung* 36: 4(138), 273-290. www.jstor.org/stable/23032294

Ergas, C. (2010). A model of sustainable living: Collective identity in an urban ecovillage. *Organization & environment, 23*(1), 32-54.

Fackenheim, E.L. (1970). Jewish existence and the living God: The religious duty of survival. In Cohen, A. (Ed.) *Arguments and Doctrines: A Reader of Jewish Thinking in the Aftermath of the Holocaust* (p.260). Harper & Row.

Fackenheim, E.L. (1994). *To mend the world: Foundations of post-Holocaust Jewish thought.* Indiana University Press.

Farahani, L.M., Setayesh, M. & Shokrollahi, L. (2015). Contextualizing Palimpsest of Collective Memory in an Urban Heritage Site: Case study of Chahar Bagh, ShirazIran. *International Journal of Architectural Research: ArchNet-IJAR, 9*(1), 218231.

Fischer-Lichte, E. (2008). *The transformative power of performance: A new aesthetics.* Routledge.

Flaherty, MP, Matyók, TG, Byrne, S, & Tuso, H (Eds.)(2015). *Gender and peacebuilding : All hands required.* Lexington Books.

Fligg, D., (2019) *Dopis od Gideona* [*Letter from Gideon*]. Praha: Nakladatelství https://www.p3k.cz/gideon.html

Ford, D.F. (2006). An interfaith wisdom: Scriptural Reasoning between Jews, Christians and Muslims. *Modern Theology, 22*(3), 345-366.

Ford, D.F. (2012). Flamenco, Tai Chi and six-text Scriptural Reasoning report on a visit to China. *Cambridge Inter-faith*.

https://www.interfaith.cam.ac.uk/resources/lecturespapersandspeeches/chinavisit

Fraenkel, C. (2009). *Traditions of Maimonideanism*. Brill.

Fredrickson, G.M. (2015). *Racism: a short history*. Princeton University Press.

Freeman, R.E. and Reed, D.L. (1983). Stockholders and stakeholders: A new perspective on corporate governance. *California Management Review, 25*(3), 88-106.

Freire, P. (1971). *Pedagogy of the oppressed.* Herder.

Friedlander, S. (1992). Trauma, transference and "Working through" in writing the history of the Shoah. *History and Memory, 4*(1), 39-59

Frost, D., & North, P. (2013). *Militant Liverpool: a city on the edge*. Liverpool University Press.

Fruhauf, T. (2009). *The organ and its music in German-Jewish culture.* Oxford University Press

Gallagher, M.J. (2017). The 2016 'Lone Wolf' Tsunami-Is Rapoport's 'Religious Wave' Ending? *Journal of Strategic Security, 10(*2), 60-76. http:/doi.org/10.5038/1944-0472.10.2.1584

Galtung, J. (1969). Violence, Peace, and Peace Research. *Journal of Peace Research, 6*(3), 167–191.

Galtung, J. (1976). Three approaches to peace: Peacekeeping, peacemaking, and peacebuilding. In Galtung, J. (Ed.) *Peace, War and Defense: Essays in Peace Research* (pp.297-298). Christian Ejlers.

Galtung, J. (1990). Cultural Violence. *Journal of Peace Research, 27*(3), 291–305.

Galtung, J. (2004). *Transcend and transform an introduction to conflict work.* Pluto Press

Gardner, H. (1992). *Multiple intelligences*. Minnesota Center for Arts Education.

Garely, E. (2019). Czech Memorial Scrolls survive the Holocaust and travel to New York. *Eturbonews.*http://www.eturbonews.com/248185/czech-memorial-scrollssurvived-the-holocaust-and-travel-to-new-york-city/

Girard, R. (1986). *The scapegoat*. Johns Hopkins University Press.

Gilroy, P. (2004). *After empire: Melancholia or convivial culture?* Routledge.

Goldstein, E.L. (2006). *The Price of whiteness: Jews, race, and American identity.* Princeton University Press.

Gopin, M. (2015). Negotiating secular and religious contributions to social change and peacebuilding. In Omer, A. Appleby, R. S., & Little, D (Eds.) *The Oxford Handbook of Religion, Conflict, and Peacebuilding* (pp. 355-379) Oxford University Press.

Graetz, H. (2002). *History of the Jews: Abridged.* (Parrish, R. Ed.).Resource Publications. (Original work published 1891)

Graham, E., Walton, H. & Ward, F. (Eds.) (2013). *Theological reflection: Sources.* SCM Press.

Graham, E. (2013). Is Practical Theology a form of 'Action Research'? *International Journal of Practical Theology, 17*(1), 148-178.

Gramsci, A. (2007). *Prison Notebooks Vol. 3* (Buttigieg, J. Ed. & Trans.). Columbia University Press.

Green, L. (2009). *Let's do Theology: Resources for Contextual Theology*. Bloomsbury.

Green, M. (2011). Rethinking the subaltern and the question of censorship in Gramsci's Prison Notebooks. *Postcolonial Studies, 14(*4) 387-404. http://doi.org/10.1080/13688790.2011.641913

Gross, J. (2015). *All Who Wander Are Not Lost - And That Goes For Millennial Jews Too* [Video]. YouTube. https://youtu.be/Zo1WA2km9IM

Gross, Z. (2010). Holocaust education in Jewish schools in Israel: Goals, dilemmas, challenges. *Prospects, 40*(1) 93-113.

Gumbrecht, H.U. (2004). *Production of presence: What meaning cannot convey.* Stanford University Press.

Habermas, J., and Leaman, J. (1988) Concerning the Public Use of History. *New German Critique,* (44), 40-50.

Haggerty, S., Webster, A. and White, N.J. (2009). *The Empire in one city? Liverpool's inconvenient imperial past*. Manchester University Press.

Halík, T. (2006). The Soul of Europe: an altar to the unknown God. *International Review of Mission*, *95*(378-379), 265-270.

Halik, T. (2012). *Night of the Confessor: Christian Faith in an Age of Uncertainty.* Doubleday.

Hart, M.B. (2000). *Social science and the politics of modern Jewish identity.* Stanford University Press.

Hart, M.B. (Ed.) (2009). *Jewish blood: Reality and metaphor in history, religion and culture*. Routledge.

Hart, M.B. (Ed.) (2011). *Jews and race: writings on identity and difference, 1880-1940.* Brandeis University Press.

Harvie, J. (2005). *Staging the UK*. Manchester University Press.

Hauner, M. (2007). Terrorism and heroism: The assassination of Reinhard

Heydrich. *World Policy Journal, 24*(2), 85-89.

Haynes, J. (2018). The United Nations Alliance of Civilizations and Interfaith Dialogue: What is it Good For? *The Review of Faith & International Affairs, 16*(3), 48-60. http://doi.org/10.1080/15570274.2018.1509281

Hecht, L. (2011). The Haskalah in Bohemia and Moravia: a gendered perspective. In Cerman, I., Krueger, R. & Reynolds, S. (Eds.)*The Enlightenment in Bohemia.* Voltaire Foundation.

Heinemann, U., & Roske, Y. (2020). Symmetry in nucleic-acid double helices. *Symmetry, 12*(5), 737. https://doi.org/10.3390/sym12050737

Hamera, J., Denzin, N. K., & Lincoln, Y. S. (2011). *Performance ethnography.* SAGE.

Henry, P., & Caldwell, M. (2006). Applying Systematic Combining Using Abductive Logic to Video-Ethnography. *ACR Asia-Pacific Advances*.

Heylighen, F., Cilliers, P. and Gershenson, C. (2006). *Complexity and philosophy. Cognitive Sciences ePrint Archive.* https://core.ac.uk/reader/86526

Higton, M. and Muers, R. (2012). *The text in play: Experiments in reading scripture.* Wipf and Stock Publishers

Holland, J. and Henriot, P. (1983). *Social analysis: Linking faith and justice.* Orbis Books.

Holocaust.CZ (2011). *The Terezin Family Camp in Auschwitz-Birkenau*. https://www.holocaust.cz/en/history/events/the-terezin-family-camp-in-auschwitz-birkenau/

HMDT. (2020). *Annual Reports.* www.hmd.org.uk/about-us/annual-reports/

Holt, N.L. (2003). Representation, legitimation, and autoethnography: An autoethnographic writing story'. *International Journal Of Qualitative Methods, 2*(1), 18-28.

Hughes, J. and Nicholson, H. (2016). *Critical perspectives on applied theatre*. Cambridge University Press.

Hunter, M.A. and Page, L. (2014). What is "the good" of arts-based peacebuilding? Questions of value and evaluation in current practice. *Peace and Conflict Studies, 21*(2), 117-134.

Hunter, A. G., Bauzou, T., & Sherwood, Y. (2003). (De) nominating Amalek: Racist stereotyping in the Bible and the justification of discrimination. *Sanctified aggression*, 92-108. https://ixtheo.de/Record/1589403495

Huntington, S. (1997). *The clash of civilizations.* Simon &Schuster.

Hutcheon, L. (2012). *A theory of adaptation.* Routledge.

Huyssen, A. (2003). *Present pasts: Urban palimpsests and the politics of memory.* Stanford University Press.

Ihrig, S. (2016). *Justifying genocide: Germany and the Armenians from Bismark to Hitler*. Harvard University Press.

Immordino-Yang, M.H. and Damasio, A. (2007). We feel, therefore we learn: The relevance of affective and social neuroscience to education. *Mind, brain, and education, 1*(1), 3-10.

Ito, N. (2003). *Intangible Cultural Heritage Involved in Tangible Cultural Heritage*. https://www.icomos.org/victoriafalls2003/papers/A3-2%20-%20Ito.pdf

Ivry, B. (2012). Why the organ is the most Jewish instrument. *The Forward*. https://forward.com/schmooze/167031/why-the-organ-is-the-most-jewishinstrument/

Jackson, M. (n.d.). *Historians' Debate: The Historikerstreit and the Search for National Identity in Post-war. Germany.* https://www.academia.edu/8786591/Historians_debate_The_Historikerstreit_and_the_search_for_national_identity_in_post_war_Germany

Jacobs, S. (2017). Rethinking Amalek in this 21st Century. *Religions*, *8*(9), 196.

Janesick, V.J.(1999). A journal about journal writing as a qualitative research technique: History, issues, and reflections. *Qualitative Inquiry* 5(4), 505-524

Jewish Orthodox Feminist Alliance (JOFA)(2018). *Jewish Orthodox Feminism: About us*. https://www.jofa.org/

Johnson, S. (2001). Emergence: The connected lives of ants, brains, cities, and software. Scribner.

Jones, H. (2019). More in common: the domestication of misogynist white supremacy and the assassination of Jo Cox. *Ethnic and Racial Studies, 42*(14), 2431-2449. http://www.doi.org/10.1080/01419870.2019.1577474

Jones, P. and Wilks-Heeg 1, S. (2004). Capitalising Culture: Liverpool 2008. *Local Economy, 19*(4), 341-36.

Jurková, Z. (2017). Hledání modalit hudebního vzpomínání [The Quest for Modalities of Musical Remembrance]. *Lidé Mesta | Urban People, 19*(1), 3-18.

Kadayifci-Orellana, S.A., (2015). Muslim Women's Peacebuilding Initiatives. In Hayward, S. and Marshall, K. (Eds.) *Women, Religion, and Peacebuilding: Illuminating the Unseen* (pp.71-76). United States Institute of Peace.

Kampe, N. (1987). Normalizing the Holocaust? The recent historians' debate in The Federal Republic of Germany. *Holocaust and Genocide Studies, 2*(1), 61-80.

Kamusella, T. (2004). Place-Names and objectivity in historiography: The case of Silesia in the 19th and 20th Centuries. *Spacesofidentity*. https://www.standrews.ac.uk/history/staff/tomaszkamusella/Place-Names%20Godisnjiak.pdf

Kauffman, S. (1995). *At home in the universe: The search for laws of self-organization and complexity.* Oxford University Press.

Kaunfer, E.G. (2014). *Interpreting Jewish liturgy: The literary-intertext method*. [Unpublished Doctoral dissertation]. The Jewish Theological Seminary of America.

Kaye, M.F. (2010). *Scriptural Reasoning with Israelis and Palestinians.* Cambridge Interfaith. https://faithbeliefforum.org/scriptural-reasoning-with-israelis-andpalestinians/

Kepnes, S. (2006). A Handbook for Scriptural Reasoning. *Modern Theology, 22* (3), 367-383.

Kershaw, B. (1998). Pathologies of hope in drama and theatre. *Research in Drama Education, 3*(1), 67-83.

Kershaw, B. (1999). *The radical in performance: Between Brecht and Baudrillard.* Routledge.

Kibbey, A. (2001). CS Pierce and DW Griffith: Parallel action, prejudice, and indexical meaning. *Semiotics,* 258-266.

Kieval, H. (2000). *Languages of community : The Jewish experience in the Czech Lands.* University of California Press.

Kieval, H. (2012). Imperial embraces and ethnic challenges: The politics of Jewish identity in the Bohemian Lands. *Shofar, 30*(4), 1-17.

King, P. M. & Baxter Magolda, M. B. (2005). A developmental model of intercultural maturity. *Journal of College Student Development, 46*, 571–592.

Kirakosyan, L. and Stephenson, M. (2019). Arts as dialogic practice: Deriving lessons for change from community-based art-making for international development. *Psych, 1*(1), 375-390. http://doi.org/10.3390/psych1010027

Klar, Y., Schori-Eyal, N. and Klar, Y. (2013). The "Never Again" state of Israel: The emergence of the Holocaust as a core feature of Israeli identity and its four incongruent voices. *Journal of Social Issues*, *69*(1), 125-143.

Klenovsky, J. (2020). History of the Olomouc Jewish Community. *ŽO Olomouc*. https://kehila-olomouc.cz/rs/historie/

Kolb, D.A. (1984). *Experiential learning: experience as the source of learning and development.* Prentice-Hall.

Kosher Prague (2018) *Prague Synagogues*. http://www.kosherprague.com/

Kratochwil, F. (2007). Of false promises and good bets: A plea for a pragmatic approach to theory building. *Journal of International Relations and Development, 10*(1), 1–15.

Kriwaczek, P. (2011). *Yiddish civilisation: The rise and fall of a forgotten nation.* Phoenix.

Kundera, M. (1984). The tragedy of central Europe. *Quadrant, 28*(10), 45.

Kwok, P. (2012). *Globalization, Gender, and Peacebuilding the Future of Interfaith Dialogue.* Paulist Press.

Kwon, M. (2004). *One place after another: Site-specific art and locational identity.* MIT press.

Lall, R. (2019). Christchurch to Colombo: The unseen arc. *Arab Weekly*. https://thearabweekly.com/christchurch-colombo-unseen-arc

Lambkin, M. (2010). Can scriptures unite? A theological exploration of the irreligious practice of Spiritual Reasoning. *eSharp, 15,* 42-64.

Laurier E. (2002). The region as a socio-technical accomplishment of mobile workers. In Brown, B., Green, N., Harper, R. (Eds.) *Wireless World* (pp. 46-60). Springer.

Law, J. (2004). *After Method: Mess in Social Science Research.* Routledge.

Lederach, J.P. & Lederach, A.J. (2010). *When Blood and Bones Cry Out: Journeys Through the Soundscape of Healing and Reconciliation.* Oxford University Press.

Lederach, J. (2003). *Little Book Of Conflict Transformation: Clear Articulation Of The Guiding Principles By A Pioneer In The Field*. Good Books

Lederach, J. P. (2015). Spirituality and religious peacebuilding. In Omer, A. Appleby, R. S., & Little, D (Eds.) *The Oxford Handbook of Religion, Conflict, and Peacebuilding* (pp. 541-568). Oxford University Press.

Lee, J. and Ingold, T. (2006). Fieldwork on foot: Perceiving, routing, socializing. In Coleman, S. and Collins, P. (Eds.) *Locating the field: Space, Place and Context in Anthropology* (pp. 67-86). Berg.

Lenco, P. (2014). (Re-)Introducing Deleuze: New Readings of Deleuze in International Studies, *Millennium*, *43*(1), 124–144. http://doi.org/10.1177/0305829814529004

Lenga, R. (2014). *Messages from the scrolls* [pdf]. Memorial Scrolls Trust. https://memorialscrollstrust.org/images/MSTbneimistvahpack.pdf

Lerner, A. B. (2020). The Uses and Abuses of Victimhood Nationalism in International Politics. *European Journal of International Relations* 26(1), 62–87. http://doi.org/10.1177/1354066119850249

Lerner, J. (2015). Russians in the Jewish State: blood, identity and national bureaucracy. *Ethnologie Francaise, 45*(2) 363-374.

Levene, O, (2005). Four species: All for one; One for all. *Torah.org.* https://torah.org/torah-portion/livinglaw-5766-sukkos/

Levinas E. (1999). *Alterity and transcendence.* The Athlone Press.

Levisohn, J.A. and Kelman, A.Y. (Eds.) (2019). *Beyond Jewish identity: Rethinking concepts and imagining alternatives*. Academic Studies Press.

Levy, R. S. (2005). *Antisemitism: A historical encyclopedia of prejudice And persecution* (Vol.1). ABC-Clio.

Levy. J. (2017). *Reform Judaism in 1000 Words: Jewish Status.* Movement for Reform Judaism. https://www.reformjudaism.org.uk/reform-judaism-1000-words-jewish-status/

Lichtenstein, B. (2015). Complex Systems and Emergence in Action Research. In Bradbury, H. (Ed.) *The SAGE Handbook of Action Research* (pp. 446-452). SAGE.

Lisy-Wagner, L. (2012). Jan Hasištejnský z Lobkovic: A Fifteenth-Century Czech Traveler to the Mediterranean World. *Review of Middle East Studies, 46*(1), 72-78.

Lisy-Wagner, L. (2016). *Islam, Christianity, and the making of Czech identity 1453-1683.* Routledge.

Lotman, I.M. (1977). *The structure of the artistic text* (No.7). University of Michigan Dept. of Slavic Languages and Literature.

Lynch, M. (2002). From naturally occurring data to naturally organized ordinary activities: comment on Speer. *Discourse Studies, 4*(4), 531-537.

MacAloon, J.J. (Ed.)(1984). *Rite, drama, festival, spectacle: Rehearsals toward a theory of cultural performance.* Institute for the Study of Human Issues.

MacDonald, C. (1998). *The Killing of Reinhard Heydrich: The SS 'Butcher of Prague'.* Da Capo Press.

MacEachren, A.M. & Taylor, D.F. (Eds.) (2013). *Visualization in modern cartography*. Elsevier.

Macgilchrist, F. & Christophe, B. (2011). Translating globalization theories into educational research: thoughts on recent shifts in Holocaust education. *Discourse: Studies in the Cultural Politics of Education, 32*(1),145-158 http://doi.org/10.1080/01596306.2011.537080

Madison, D., and Soyini, D. (2010). *Acts of activism: Human rights as radical performance.* Cambridge University Press.

Mah, A. (2014). *Port cities and global legacies: Urban identity, waterfront work, and radicalism.* Springer.

Mahn, C. (2007). *Journeys in the palimpsest: British women's travel to Greece, 1840-1914* [PhD Thesis]. University of Glasgow. http://theses.gla.ac.uk/id/eprint/1317

Mahn, C. (2016). *British women's travel to Greece, 1840-1914 : travels in the Palimpsest.* Routledge.

Mahn, C. (2018). In ruins: Cultural amnesia at the Aam Khas Bagh. In Mahn C. & Murphy A. (Eds.) *Partition and the Practice of Memory.* Palgrave Macmillan.

Marks, S, (2018). *Princes Road Synagogue.* https://www.princesroad.org/page2

Marshall, K. & Hayward, S. (Eds.) (2015). *Women, religion, and peacebuilding.* United States Institute of Peace.

Massey, D. (2005). *For space*. SAGE.

Matsuura, M., Fuller, B., Kaufman, S., Kim, D., & Baba, K. (2013). Beyond "Negotiation 2.0": Teaching negotiation in the multi-stakeholder, multi-level, and multi-

processes world of public policy. *Educating negotiators for a connected world*, 217-245.

Matusov, E. (1996). Intersubjectivity without agreement. *Mind. Culture, and Activity, 3*(1), 25-45.

Mayring, P. (2010). *Qualitative inhaltsanalyse: Grundlagen und techniken. 12. überarbeitete Auflage* [Qualitative content analysis. Basics and technics] Weinheim.

Mccarthy, T. (2002). Vergangenheitsbewältigung in the USA: On the Politics of the Memory of Slavery. *Political Theory, 30*(5), 623–648. http://doi.org/DOI:10.1177/0090591702030005001

McConachie, B. (2008). *Engaging audiences: A cognitive approach to spectating in the theatre.* Springer.

Meisels, V. (2013). *Terezin's Firefly: Poems by Vera Meisels.* https://verameisels1.wordpress.com/about/

Memorial Scrolls Trust (MST) (2018). *The-Memorial Scrolls Trust.* .http://memorialscrollstrust.org

Miller, M.L. (2011). *Rabbis and revolution the Jews of Moravia in the age of emancipation.* Stanford University Press.

Miller, S. (1998). The structure and determinants of Jewish identity in the United Kingdom. In Krausz, E., & Tulea, G. (Eds.) *Jewish survival: The identity problem at the close of the Twentieth Century Vol. 6* (p. 227). Transaction Publishers.

Mitsche, N. and Strielkowski, W. (2016). Tourism e-services and Jewish heritage: a Case Study of Prague. *European Journal of Tourism, Hospitality and Recreation, 7*(3), 203-211.

Morawska, L. (2020). From Perec Gelkopf to Percy Galkoff [blog]. *National Museums Liverpool.* https://www.liverpoolmuseums.org.uk/stories/perec-gelkopf-percygalkoff

Moyaert, M. (2017). Infelicitous inter-ritual hospitality. *Culture and religion, 18*(3) 324-342.

Moyaert, M. (2018). On the role of ritual in interfaith education. *Religious Education.* http://doi.org/10.1080/00344087.2017.1383869

Moyaert, M. (Ed.). (2019a). *Interreligious relations and the negotiation of ritual boundaries : Explorations in interrituality*. ProQuest Ebook Central https://ebookcentral.proquest.com

Moyaert, M. (2019b). Scriptural Reasoning as a Ritualized Practice. In *Interreligious Relations and the Negotiation of Ritual Boundaries* (pp. 87-106). Palgrave Macmillan.

Muir, S. (2016). From Moravia to Merseyside: The curious story of a torah scroll. *Memorial Scrolls Trust.* https://memorialscrollstrust.org/index.php/newsletter/90newsletter-3

Murray, P. & Confalonieri, L.B. (Eds.) (2008). *Receptive ecumenism and the call to catholic learning: Exploring a way for contemporary ecumenism.* Oxford University Press.

My Jewish Learning (MJL) (2020) *Kavanah.* https://www.myjewishlearning.com/article/kavvanah-intention/

My Jewish Learning (MJL) (2020). *Shehechiyanu.* https://www.myjewishlearning.com/article/shehechiyanu-a-meditation-on-thismoment/

National Museums Liverpool (NML) (2020). *Our Story*. https://www.liverpoolmuseums.org.uk/about

Nayed, A.A. (2005). Reading Scripture Together: Towards a Sacred Hermeneutics of Togetherness. *The Princeton Seminary Bulletin, 26*(1), 48-54.

Nelson, J. (2019). *Discovering Roots, Climbing Trees, & Choosing Paths* [Blog]. Josh Nelson Project. http://www.joshnelsonproject.com/blog

Neufeldt, R.C.(2011). Interfaith dialogue: Assessing theories of change *Peace & Change, 36*(3), 344-372.

Neville, R.C. (2018). How racism should cause pragmatism to change. *American Journal of Theology & Philosophy, 39*(1), 53-63.

Nicholson, H. (2016). A good day out: Applied theatre, relationality and participation. In Hughes, J. & Nicholson, H. (Eds.) *Critical perspectives on applied theatre* (pp. 248-268). Cambridge University Press.

Ochs, P. (2006). Philosophic Warrants for Scriptural Reasoning. *Modern Theology, 22* (3), 465-482.

Ochs, P. (2015). The Possibilities and Limits of Inter-Religious Dialogue. In Omer, A. Appleby, R. S., & Little, D (Eds.) *The Oxford Handbook of Religion, Conflict, and Peacebuilding* (pp. 488-515). Oxford University Press.

Ochs, P. (2019). *Religion without Violence: The Practice and Philosophy of Scriptural Reasoning*. Wipf and Stock Publishers.

Ochs, P. (2020). Scriptural Reasoning and Peacebuilding. In Mitchell, J., Orr, L., Percy, M. & Po, F. (Eds.) *Wiley-Blackwell Companion to Religion and Peace*. WileyBlackwell.

https://www.academia.edu/38035276/Scriptural_Reasoning_and_Peacebuilding

Ochs, P. Faizi, N. , Teubner, J. & Moulvi, Z. (2019). Value predicate analysis: A language-based tool for diagnosing behavioral tendencies of religious or value based groups in regions of conflict. *Journal for the Scientific Study of Religion, 58* (93)113. http://doi.org/10.1111/jssr.12574

OED Online. (2020) harmony. In *Oxford English Dictionary.* https://www.oed.com/view/Entry/84303?redirectedFrom=harmony

Omer, A. (2010). The hermeneutics of citizenship as a peacebuilding process: A multiperspectival approach to justice. *Political Theology, 11*(5), 650-673.

Omer, A., Appleby, R. S., & Little, D. (Eds.) (2015). *The Oxford handbook of religion, conflict, and peacebuilding*. Oxford University Press.

O'Neill, M. (2014). *Migrant Mothers Caring for the Future: Creative interventions in making new citizens.* Erel, U. & Reynolds, T.(Conveners) https://www.open.ac.uk/socialsciences/migrant-mothers/files/seminar-2-flyer-jan-2014.pdf

Osborne, P. (2000). *Traveling light: Photography, travel and visual culture.* Manchester University Press.

Otto, R. (2010). *The idea of the holy.* Oxford University Press. (Original work published 1958).

Owen, M., & King, A. (2019). Enhancing the Efficacy of Religious Peacebuilding Practice: An Exploratory Evidence-Based Framework for Assessing Dominant Risks in Religious Peacebuilding. *Religions*, *10*(12), 641.

Patz, N. (2016). The meaning of our Holocaust Torah. *Memorial Scrolls Trust Newsletter Summer 2016.* https://memorialscrollstrust.org/index.php/newsletter/89newsletter-2

Pauw, A. P. (2012). The Same God? In Volf, M. (Ed.) *Do We Worship the Same God* (pp.37-49). Eerdmans.

Pavlat, L. (2008). The Jewish Museum in Prague during the Second World War. *European Judaism: A Journal for the New Europe, 41*(1), 124-130.

Permaculture Principles (2018). *Principle 11.* https://permaculturepriciples.com/principles/_11/

Peirce, C. S. (1905). What pragmatism is. *Monist, 15*(2),161–81.

Peirce, C. S. (1929). Guessing. *Hound and Horn, 2*, 267–282.

Peirce, C. S. (1931–35). *The collected papers of C. S. Peirce, 8 vols*. Harvard University Press.

Perkal, M. (2019). *Temple Emanuel Joins Historic Czech Scrolls NYC procession.* https://jewishnewhaven.org/press-releases/temple-emanuel-joins-historic-czechtorah-scrolls-nyc-procession

Phelan, P. (1993). *Unmarked: The politics of performance.* Routledge.

Phelan, P. (1997). *Mourning sex: Performing public memories.* Routledge.

Pink, S. (2007). *Doing visual ethnography* (2nd ed.). Sage Publications.

Pink, S. (2015). *Doing Sensory Ethnography* (2nd ed.). Sage Publications.

Pink, P., Hubbard, P., O'Neill, M. & Radley, A. (2010). Walking across disciplines: From ethnography to arts practice. *Visual Studies, 25*(1), 1-7. http://doi.org/10.1080/14725861003606670

Plaskow, J. (2016). Standing again at Sinai: Jewish memory from a feminist perspective. *Tikkun, 31*(3), 39–40.

Pratt, P. (2016). Pragmatism as ontology, not (just) epistemology: Exploring the full horizon of pragmatism as an approach to IR theory. *International Studies Review, 18*(3), 508–527 http://doi.org/10.1093/isr/viv003

Rancière, J. (2004). *The politics of aesthetics* (Rockhill, G. Trans.). Thompson.

Rashkover, R. (1999). A Call for Jewish Theology. *Cross Currents, 49*(4), 443.

Rashkover, R. (2002). Exegesis, redemption and the maculate Torah. In Ochs, P & Levene, N. (Eds.) *Textual Reasonings*. SCM.

Richardson, L. & St Pierre, E. (2005). Writing: A method of inquiry. In Denzin, N. & Lincoln, Y. (Eds.) *Handbook of Qualitative Research* (pp. 923-943). SAGE.

Richmond, O. **&** Mac Ginty, R. (2019). Mobilities and peace. *Globalizations, 16*(5), 606-624. http://doi.org/ 10.1080/14747731.2018.1557586

Rivers, B. (2015). Narrative power: Playback Theatre as cultural resistance in Occupied Palestine. *Research in Drama Education: The Journal of Applied Theatre and Performance, 20*(2), 155-172. http://doi.org/10.1080/13569783.2015.1022144

Romain, J. (1994). The establishment of the Reform Beth Din in 1948 - a barometer of religious trends in Anglo-Jewry. *Jewish Historical Studies,* (33), 249-263.

Rose, G. (2010). *Doing family photography the domestic, the public, and the politics of sentiment.* Ashgate.

Rose, G. (2014a). Visual Culture, Photography and The Urban: An Interpretive Framework. *Space and Culture, India, 2*(3), 4-13.

Rose, G. (2014b). On the Relation between 'Visual Research Methods' and Contemporary Visual Culture. *The Sociological Review, 62(*1), 24–46. https://doi.org/10.1111/1467-954X.12109

Rose, G. (2016). *Visual methodologies : an introduction to researching with visual materials* (4th ed.).SAGE.

Rosiek, J.L. (2013). Pragmatism and post-qualitative Futures. *International Journal of Qualitative Studies in Education*, *26*(6), 692-705.

Rothberg, M. (2009). *Multidirectional memory: Remembering the Holocaust in the age of decolonization.* Stanford University Press.

Rothberg, M. (2011). From Gaza to Warsaw: mapping multidirectional memory. *Criticism, 53*(4), 523-548.

Rozenblit, M. (2013). Jews, German Culture, and the dilemma of national identity: The case of Moravia, 1848–1938. *Jewish Social Studies, 20*(1), 77-120.

Sacks, J. (2007). *The home we build together: Recreating society*. Continuum.

Sacks, J. (2020). *Argument for the sake of heaven.* Chabad. https://www.chabad.org/parshah/article_cdo/aid/4422484/jewish/Argument-forthe-Sake-of-Heaven.htm

Salas, E. (2009). Abduction and the origin of "Musement": Peirce's "Neglected Argument for the Reality of God". *International philosophical quarterly*, *49*(4), 459-471.

Sandoval, E. (2016). Music in peacebuilding: a critical literature review. *Journal of Peace Education, 13*(3), 200-217. Http://doi.org/10.1080/17400201.2016.1234634

Sands, J. (2018). Introducing Cardinal Cardijn's See–Judge–Act as an Interdisciplinary Method to Move Theory into Practice. *Religions*, *9*(4), 129. http://doi.org/10.3390/rel9040129

Sawyer, R. (2003). *Group creativity music, theater, collaboration.* Erlbaum Associates.

Sawyer, R. (2018). An interdisciplinary study of group creativity. In Sternberg, R. and Kaufman, J.(Eds.) *The Nature of Human Creativity*. Cambridge University Press.

Schama, S.(Writer & Presenter) (2012). The story of the Jews. (Season 1, Episode 1)[Documentary]. *BBC*.

Schatzker, C. (1992). Teaching the Holocaust in Changing Times. *Moreshet*, 52, 165–171.

Schechner, R. (1988). Performance studies: The broad spectrum approach. *The Drama Review, 32*(3) (T119) 4–6.

Schechner, R. (2017). *Performance studies: An introduction* (3rd ed.) Routledge.

Schiffman, L.H. (1985). *Who was a Jew?: rabbinic and halakhic perspectives on the Jewish Christian schism.* KTAV Publishing House.

Schirch, L. (Ed.) (2018). *The ecology of violent extremism: Perspectives on peacebuilding and human security.* Rowman & Littlefield International.

Schmidt, S. L. (2016) with Chigas D., McLaughlin S., Abdul-Haqq N., & Adienge B. Literature Review: Effective Inter-Religious Action in Peacebuilding. [online] *The Alliance for Peacebuilding, CDA Collaborative Learning Projects, and Search for Common Ground.* http://cdacollaborative.org/publication/ literature-revieweffective-inter-religious-action-peacebuilding-program/

Schonfield, J. (2006). *Undercurrents of Jewish prayer*. Littman Library of Jewish Civilization.

Scriptural Reasoning Society (2008) *Website of the Scriptural Reasoning Society.* http://www.Scriptural Reasoning.org.uk/

Scriptural Reasoning Network (2017) *Jews Christians and Muslims Reading Scriptures Together.* https://www.srnetwork.org/

Sedgwick, E.K. (2003). *Touching feeling: Affect, pedagogy, perfomativity.* Duke University Press.

Seelig, R. (2008). *East European Jews in the German-Jewish Imagination From the Ludwig Rosenberger Library of Judaica.* University of Chicago Library. https://www.lib.uchicago.edu/media/documents/exeej-text.pdf

Segundo, J.L. (1977). *The liberation of theology.* Gill and Macmillan.

Seidlová, V. (2018). Negotiation of musical remembrance within Jewish ritual performances in Prague's Old-new synagogue. *Journal of Urban Culture Research* (16), 44-62.

Seltzer, R. (1980). *Jewish people, Jewish thought : the Jewish experience in history.* Collier Macmillan.

Semian, M. and Chromý, P. (2014). Regional identity as a driver or a barrier in the process of regional development: A comparison of selected European experience. *Norsk Geografisk Tidsskrift - Norwegian Journal of Geography, 68*(5), 263-270. http://doi.org/10.1080/00291951.2014.961540

Shain, Y. (2002). The role of diasporas in conflict perpetuation or resolution. *SAIS Review 22*, 115–143.

Shank, M. and Schirch, L. (2008). Strategic arts-based peacebuilding. *Peace & Change*, *33*(2), 217-242.

Shannahan, C. (2010). *Voices from the borderland : Re-imagining cross-cultural urban theology in the twenty-first century.* Routledge.

Shannahan, C. (2017). Zombie multiculturalism meets liberative difference: searching for a new discourse of diversity. *Culture and Religion, 17*(4), 409–430.

Shannahan, C. and Payne, L. (2016). *Faith-based interventions in peace, conflict and violence: A scoping study*. Centre for Trust, Peace, and Social Relations. https://jliflc.com/wp-content/uploads/2016/05/JLI-Peace-Conflict-Scoping-Paper-May-2016.pdf

Shaughnessy, N. (2012). *Applying performance: live art, socially engaged theatre and affective practice.* Palgrave Macmillan.

Sheikh, H. (2016). *Sustainable Security and Sacred Values* [Blog]. Oxford Research Group. https://www.oxfordresearchgroup.org.uk/Blog/sustainable-security-andsacred-values

Sheller, M. & Urry, J. (2006). The new mobilities paradigm. *Environment and planning, A 38*(2), 207-226.

Sindoni, M., Wildfeuer, J. & O'Halloran, K. (2016). Mapping Multimodal Performance Studies. Routledge

Sisk, T. D. (Ed.) (2011). *Between terror and tolerance: Religious leaders, conflict, and peacemaking.* Georgetown University Press.

Slačálek, O. (2016). The postcolonial hypothesis: Notes on the Czech Central European Identity. *Annual of Language & Politics & Politics of Identity*, 10.

Sniegoň, T. (2014). *Vanished history: The Holocaust in Czech and Slovak historical culture*. Berghahn.

Snow, D. [@thehistoryguy]. (2016, June 17) Vile UKIP campaign is a precise copy of Nazi hate propaganda. A national disgrace. Good work from @brendanjharkin. [Image attached][Tweet]. Twitter. https://twitter.com/thehistoryguy/status/743720719314391040

Snyder-Young, D. (2010). Beyond "an aesthetic of objectivity": Performance ethnography, performance texts, and theatricality. *Qualitative Inquiry, 16*(10), 883-893.

Snyder, A., & Stobbe, S. (2011). *Critical aspects of gender in conflict resolution, peacebuilding, and social movements.* Emerald Group Pub.

Society for Scriptural Reasoning (2006). *Gateways to Scriptural Reasoning*. http://jsrforum.lib.virginia.edu/gateways.html

Society of Textual Reasoning (2015). *Journal of Textual Reasoning*. http://jtr.shanti.virginia.edu/statement-of-purpose

Soloveitchik, J. (1964). Confrontation. *Tradition: A Journal of Orthodox Jewish Thought, 6* (2), 5–29.

Spicer, E. (2019). One sorrow or another: Narratives of hierarchical survivorship and suffering in Holocaust survivor associations. *Holocaust Studies.* http://doi.org/10.1080/17504902.2019.1683334

Spivak, G.C. (1994). Can the subaltern speak? In Ashcroft, B., Griffiths, G., & Tiffin, H. (Eds.) *Colonial Studies Reader* (pp. 24-28). Taylor & Francis Group.

Springs, J.A. (2015). Structural and Cultural Violence in Religion and Peacebuilding. In Omer, A. Appleby, R. S., & Little, D (Eds.) *The Oxford Handbook of Religion, Conflict, and Peacebuilding* (pp. 146-179). Oxford University Press.

Stellmacher, M. (2017). In search of the original tunes: Siegmund Schul's and Salomon Lieben's collection of Old Prague synagogue chants (1935–1941). *Judaica Bohemiae* ,*52*(2), 69-122.

Stephenson, M. & Zanotti, L. (2017). Exploring the intersection of theory and practice of arts for peacebuilding. *Global Society, 31*(3), 336-352. http://doi.org/10.1080/13600826.2016.1255932

St. Pierre, E.A. (2012). Post Qualitative Research. In Denzin, N, & Lincoln, Y. (Eds.) *Collecting and interpreting qualitative materials* (4th ed.) (pp. 447-480). SAGE.

St. Pierre, E. A., & Jackson, A. Y. (2014). Qualitative data analysis after coding. *Qualitative Inquiry, 20*(6), 715–719. https://doi.org/10.1177/1077800414532435

Strickman, H. (2011). *Without red strings or holy water Maimonides' Mishneh Torah.* Academic Studies Press.

Steizinger, J. (2018). The significance of dehumanization: Nazi ideology and its psychological consequences. *Politics, Religion & Ideology, 19*(2), 139-157. http://doi.org/10.1080/21567689.2018.1425144

Summit, J. A. (2000). *The Lord's song in a strange land: Music and identity in contemporary Jewish worship.* Oxford University Press.

Sykes, O., Brown, J., Cocks, M., Shaw, D. & Couch, C. (2013). A city profile of Liverpool. *Cities* 35, 299-318.

Tanggaard, L. & Brinkmann, S. (2018). Methodological implications of imagination. In Zittoun, T. & Glăveanu, V. (Eds.) *Handbook of Imagination and Culture* (pp. 87-105). Oxford University Press.

Tavory, I. (2013). The private life of public ritual: Interaction, sociality and codification in a Jewish orthodox congregation. *Qualitative Sociology, 36*(2), 125-139.

Taylor, C. (2007). *A secular Age.* Harvard University Press.

The Journal of Scriptural Reasoning (2014) *The Journal of Scriptural Reasoning*. http://jsr.shanti.virginia.edu

Thompson, J. (2009). *Performance affects: Applied theatre and the end of effect.* Palgrave Macmillan

Thompson, R. & Bowen, C. (2009). *Grammar of the shot*. Elsevier.

Tiemeier, T. (2013). Interreligious reading in the context of dialogue: When interreligious reading "fails". *Modern Theology, 29*(4), 138-153.

Tix, A. (2017). *Remembering the Holocaust: as a Christian* [Blog]. Woolf Institute. https://www.woolf.cam.ac.uk/blog/remembering-the-holocaust-as-a-christian

Tracy, S. J. (2010). Qualitative quality: Eight “Big-Tent” criteria for excellent qualitative research. *Qualitative Inquiry, 16*(10), 837–851. http://doi.org/10.1177/1077800410383121.

Turner, V. (1982). *From ritual to theatre: the seriousness of human play*. Performing Arts Journal Publications.

Turner, V.W. and Schechner, R. (1988). *The anthropology of performance*. PAJ Publications.

Twin Cities Channel (2019). *Czech Memorial Scrolls / Yad Exhibit Temple Emanu-El, New York City* [Video]. YouTube. https://youtu.be/FZ2Vobe7fwY?t=301

Umansky, E.M. & Ashton, D. (Eds.) (2009). *Four Centuries of Jewish Women's Spirituality: A Sourcebook.* University Press of New England.

United Kingdom Supreme Court (2009). *Judgement R (on the application of E) (Respondent) v Governing Body of JFS and the Admissions Appeal Panel of JFS (Appellants) and others R (on the application of E) (Respondent) v Governing Body of JFS and the Admissions Appeal Panel of JFS and others (United Synagogue) (Appellants)[Ruling].* United Kingdom Supreme Court.

https://www.supremecourt.uk/decidedcases/docs/UKSC_2009_0136_Judgment.pdf

United States Holocaust Museum (2019a). *The Holocaust in Bohemia and Moravia.* https://encyclopedia.ushmm.org/content/en/article/the-holocaust-in-bohemia-andmoravia United States Holocaust Museum (2019b). *The Nuremberg Laws.* https://encyclopedia.ushmm.org/content/en/article/nuremberg-laws

Urbain, O. (2015). *Music and conflict transformation: Harmonies and dissonances in geopolitics* (Vol. 19). IB Tauris.

Urry, J. (2005). The complexity turn. *Theory, Culture & Society, 22* (5), 1-14.

Vaes, J., Leyens, J., Paladino, M., & Pires, M. (2012). We are human, they are not: Driving forces behind outgroup dehumanisation and the humanisation of the ingroup. *European Review of Social Psychology, 23*(1), 64-106. http://doi.org/10.1080/10463283.2012.665250

Van Assche, K. & Teampău, P. (2009). Layered encounters: Performing multiculturalism and the urban palimpsest at the "gateway of europe". *Anthropology of East Europe Review, 27*(1), 7-19.

Van Hoef, Y. & Oelsner, A. (2018). Friendship and positive peace: Conceptualising friendship in politics and international relations. *Politics and Governance, 6*(4), 115-124.

Van Esdonk, S. & Weigers, G. (2019). Scriptural Reasoning among Jews and Muslims in London. Entangled Religions 8. http://doi.org/10.13154/er.8.2019.8342

Vaníček, J. (2019). Disparities in urban tourism in the Czech Republic. *Czech Journal of Tourism 8*(1), 33-47.

Vaughan, M.E. (2015). Educational definitions for Scriptural Reasoning. *Journal of Scriptural Reasoning*. https://jsr.shanti.virginia.edu/back-issues/vol-14-no-2november-2015-philosophy-and-theology/educational-definitions-for-scripturalreasoning-learning-understanding-and-dialogue/.

Vecco, M. (2010). A definition of cultural heritage: From the tangible to the intangible. *Journal of Cultural Heritage, 11*(3), 321-324.

Veselská, M. (2008). The story of the Torah scrolls from the collections of the Jewish Museum in Prague after the Second World War. *European Judaism: A Journal for the New Europe, 41*(1), 113-123.

Volf, M. (1996). *Exclusion & embrace : A theological exploration of identity, otherness, and reconciliation.* Abingdon Press.

Volf, M. (2000). Forgiveness, reconciliation, and justice: A theological contribution to a more peaceful social environment. *Millennium, 29*(3), 861-877.

Volf, M. (2002). Christianity and Violence. *Boardman Lectureship in Christian Ethics*. https://repository.upenn.edu/boardman/2

Volf, M. (2005, August 4). *Miroslav Volf discusses religion and violence* [Interview]. Krista Tippett, On Being. https://onbeing.org/programs/miroslav-volf-religion-and-violence/

Volf, M. (2006). *The End of Memory: Remembering Rightly in a Violent World*. Eerdmans

Volf, M. (2011). *A public faith: How followers of Christ should serve the common good*. Brazos Press.

Wachter, M., Ventriglio, A. & Bhugra, D. (2015). Micro-identities, adjustment and stigma. *International Journal of Social Psychiatry, 61*(5), 436-437.

Ware, J. (2020). Testament to Murder: The Violent Far-Right's Increasing Use of Terrorist Manifestos. *International Centre for Counter-Terrorism.* http://www.doi.org/10.97812345/2020.4.2

Waxman, D. (2017). American Jews and the Israeli-Palestinian Conflict: Part of the Problem or Part of the Solution? *Political Science Quarterly, 132*(2), 313-340.

Webel, C. & Galtung, J, (2007). *Handbook of peace and conflict studies.* Routledge.

Wein, M. (2009). Chosen Peoples, Holy Tongues': Religion, Language, Nationalism and Politics in Bohemia and Moravia in the Seventeenth to Twentieth Centuries. *Past & Present,* (202) 37-81.

Weiss, D. (2017). Scriptural Reasoning and the academy: The uses and disadvantages of expertise and impartiality. *Journal of Scriptural Reasoning, 16* (1).

Welling, K. and Roebben, B. (2017). Reading and reflecting sacred texts in the presence of the other. An empirical study on the use of 'Scriptural Reasoning' in teacher education. *Journal of Beliefs & Values*, 1-13.

West, C. (1989). *The American evasion of philosophy a genealogy of pragmatism.* University of Wisconsin Press.

Williams, S. J. (2014). Fireflies, frogs, and geckoes: Animal characters and cultural identity in emergent children's literature. *New Review of Children's Literature and Librarianship, 20*:2, 100-111. http://doi.org/10.1080/13614541.2014.929437

Willig, C.(2017). Reflections on the use of object elicitation. *Qualitative Psychology, 4*(3), 211.

Wilmar, F.(2015). Gender, Violence and Dehumanization. In Flaherty, MP, Matyók, TG, Byrne, S, & Tuso, H. (Eds.) *Gender and peacebuilding : All hands required* (pp.341-358). Lexington Books.

Wiskeman, E. (1939). Czechs and Germans after Munich. *Foreign Affairs.* https://www.foreignaffairs.com/articles/czech-republic/1939-01-01/czechs-andgermans-after-munich

Wood, K. (2015). The arts and peacebuilding: An emerging approach. *The United States Institute of Peace Insights Newsletter*. https://www.usip.org/sites/default/files/Insights_Summer-2015-Arts-Peacebuilding.pdf>

Woodhead, L. (2001). Feminism and the sociology of religion: From gender-blindness to gendered difference. In Fenn, R.(Ed.) *The Blackwell companion to sociology of religion* (pp.67-84). Blackwell.

Woodhead, L. (2011). Five Concepts of Religion. *International Review of Sociology, 21*(1), 121-143.

Woodhead, L., & Giordan, G. (2015). *A sociology of prayer.* Routledge.

Woodhead, L., Guest, M., & Tusting, K. (Eds.) (2004). Congregational studies: taking stock. In *Congregational studies in the UK : Christianity in a post-Christian context* (pp. 1-23). Ashgate.

Woodward, S., (2016). Object interviews, material imaginings and 'unsettling' methods: Interdisciplinary approaches to understanding materials and material culture. *Qualitative Research, 16*(4) 359-374.

Yablonka, H. (2012). Holocaust survivors in Israel: Time for an initial taking of stock.' In Ofer, D., Ouzan, F., & Tydor Baumel-Schwartz, J. (Eds.) *Holocaust Survivors: Resettlement, Memories, Identities* (pp.184–208). Berghahn Books. Yad Vashem (2020). *Unto Every Person There Was a Name.* https://www.yadvashem.org/blog/unto-every-person.html

Yad Vashem (2018). Jewish Philosophical and Theological Responses to the Holocaust. https://www.yadvashem.org/odot_pdf/Microsoft%20Word%20-%206385.pdf

Yerushalmi, Y.H. (2011). *Zakhor: Jewish history and Jewish memory*. University of Washington Press.

Yusuf, B. and McGarvey, L. (2015). Women, Religion, and Peacebuilding in Kaduna State, Nigeria. In Hayward, S. and Marshall, K. (Eds.) *Women, Religion, and Peacebuilding: Illuminating the Unseen* (pp.169-90). United States Institute of Peace.

Zanotti, L.(2013). Governmentality, ontology, methodology: Re-thinking political agency in the global world. *Alternatives: Global, Local, Political, 38*(4), 288–304.

Zanotti, L. (2015). Questioning universalism, devising an ethics without foundations: An exploration of international relations ontologies and epistemologies. *Journal of International Political Theory, 11*(3), 277–295.

Zipperstein, S.J. (2013). *Imagining Russian Jewry: Memory, history, identity*. University of Washington Press.

Appendix 1: Glossary

Term	*Plural Form*	Definition	Alternative Terms
Ashkenaz		Ashkenaz refers to the European region of Jewish settlement. The region stretched across political borders and at its greatest extent included German lands, France, Central Europe, and Poland-Lithuania. The Jews of this region shared the common customs and the language of Yiddish and are referred to as Ashkenazi Jews today.	
Baal ShemTov		(1700-1760) Leader of the Hasidic Movement.	
Bar/Bat Mitzvah	B'nei Mitzvah	Coming of age ceremony celebrated at 13 years old for Orthodox boys, 12 years old for Orthodox Jewish girls, and 13 years old for Reform Jewish Girls.	
Chabad		Lubavitcher Hasidic movement. See https://www.myjewishlearning.com/article/chabad-today/ And https://www.chabad.org/	
Chazzan		Jewish Clergy ordained to chant worship service.See https://www.myjewishlearning.com/article/the-cantor/	Cantor, Hazzan
Denominations		Orthodox, Conservative (Masorti), Liberal, Reform, Reconstructionist, Renewal. See	

		https://www.myjewishlearning.com/article/the-jewish-denominations/	
D'var Torah	Divrei Torah	Commentary of weekly parasha delivered at Shabbat morning service. See https://www.myjewishlearning.com/article/dvar-torah-dos-and-donts/	
El Malai Rachamim	El Malai Rachamim	(God full of compassion) is a prayer for the departed that is recited with a haunting chant at funeral services, on visiting the graves of relatives. (MJL, 2020) https://www.myjewishlearning.com/article/el-maleh-rahamim/ See also for full list of mourning rituals. https://www.myjewishlearning.com/article/must-know-jewish-death-and-mourning-terms/	
Etz Chaim		The Torah is often referred to as the Tree of Life.	
G/D		"Terms for God are treated with the greatest reverence. Among the strictly traditional, even English translations are perceived as too holy to write and today the custom is to inscribe G-d, the L-rd and even the Alm-ghty. This carefulness is explained and justified by the prohibition in the Ten Commandments: 'You shall not take the name of JHWH your God in vain; for JHWH will not hold him guiltless who takes His name in vain [Exodus 20:7]"(MJL, 2020).	G-D HaShem
Halacha		Jewish law, derived from the Torah and developed through the interpretations of Rabbis.	

Haredi	Yeshivish Sometimes also known as Litvish, these haredi Jews are heirs of the mitnagdim (literally "opponents") who rejected the the rise of Hasidic Judaism in Europe. These Jews traditionally emphasized the intellectual aspects of Jewish life, particularly rigorous Talmud study for men. Yeshivish derives from the word yeshiva, or religious seminary.	
Hasidic	Hasidic Jews are heirs of the spiritual revivalist movement that began in Eastern Europe in the 18th century and, drawing on the Jewish mystical tradition, emphasized direct communion with the divine through ecstatic prayer and joy in worship. There are a number of distinct sects, most headed by a charismatic rabbi, or rebbe, including Chabad, Satmar, Ger and Skver.	
Hatam Sofer	(1762-1839). Rabbi and halachic authority. Fierce opponent of the Reform movement.	Moses Sofer
Kaddish	Aramaic prayer recited as a memorial to the dead. It is in fact a messianic prayer in praise of life and G/D's greatness	
Kavanah	Kavanah is the Hebrew word for direction, intention, or purpose. In its simplest meaning, it refers to concentrating the mind in the performance of a religious act, ensuring that it doesn't devolve into rote, mechanical action'. (MJL, 2020)	
Kosher	Jewish dietary laws. It also used to refer to a Torah that is ritually fit as opposed to Pasul which is ritually unfit. https://www.myjewishlearning.com/article/keeping-kosher/	Kashrut (the laws of keeping Kosher)

Lekha Dodi	Hymn sung to welcome the Sabbath. "written by Rabbi Shlomo HaLevi Alkabetz, a great Jewish mystic who lived in the 16th century. The title translates to 'Come out my Beloved'"(MJL, 2020) See Appendix 3 for text.	Lecha Dodi
Macher	Yiddish term used informally among UK congregants, to describe somebody with influence who makes things happen.	Makher
Ma Tovu	Traditional Jewish prayer said at the beginning of worship services. See Appendix 3 for full text and MJL for further discussion. https://www.myjewishlearning.com/article/mah-tovu-a-reminder-of-the-jewish-mission/	
Midrash	An interpretive act, seeking the answers to religious questions (both practical and theological) by plumbing the meaning of the words of the Torah. *Midrash* responds to contemporary problems and crafts new stories, making connections between new Jewish realities and the unchanging biblical text (MJL 2020).	
Minhag	Jewish custom or practice that is not mandatory. See https://www.myjewishlearning.com/article/jewish-customs/	
Minyan	Quorum of ten Jewish men (or women in Reform) over the age of 13 required for public Jewish worship.	
Mishnah	Legal work consisting of Rabbinic decisions and interpretations of the Torah and forming the basis of the Talmud. Compiled in the 2nd Century. This is considered the 'Oral Law' as	

		distinct from the 'Written Law' which is the Torah.	
Mishkan		Portable sanctuary described in the Torah. A moveable place of worship. See https://www.myjewishlearning.com/article/the-tabernacle/	
Mitzvah	Mitzvot	Colloquially used to refer to a good deed. Halachically one of the 613 commandments in the Torah.	
Sefer	Sifrei	Hebrew for book or books. The term Sefer Torah is the traditional way to refer the Torah Scroll.	
Shoah		Shoah is a Hebrew biblical word meaning disaster. The term Holocaust was first used to refer to the genocide of Armenian Christians between 1894 and 1896 and began to be used in 1941 to refer to the genocide of Jews in Europe. See https://www.haaretz.com/jewish/holocaust-remembrance-day/.premium-shoah-how-a-biblical-term-became-the-hebrew-word-for-holocaust-1.5236861?v=1603094925770	Holocaust Churban
Shabbat		The Jewish day of rest begins at sundown on Friday night with a Kabbalat Shabbat Service. Some communities focus communal prayer on Friday nights others on Saturday morning. https://www.myjewishlearning.com/article/highlights-of-the-shabbat-morning-synagogue-service/	Shabbos Sabbath
Shema		One of the central parts of Jewish prayer affirming the Oneness of G/D.	
Shulchan Arukh		Authoritative code of Jewish Law and practice compiled by Joseph Caro and published in Venice in 1565	Shulchan Aruch Set Table

Talmud	Compilations of the commentaries of the Rabbis on the Mishnah from the 2nd to the 5th Centuries	Oral Torah
Torah	The Five books of Moses (Pentateuch). The term is also used to mean the whole of the Bible and subsequent Jewish teaching.	

Appendix 2: Maps

Maps have been sourced from the Wikimedia Commons *Atlas of the Czech Republic* and are in the public domain or licenced under Creative Commons. Individual attributions are in the note on each map. For further information regarding scale see https://commons.wikimedia.org/wiki/Atlas_of_the_Czech_Republic.

Maps of Jewish Settlement are my photographs. See map notes for details.

Map 1

Czech Republic (Czechia) 2020

Note. NuclearVacuum / CC BY-SA https://creativecommons.org/licenses/by-sa/3.0

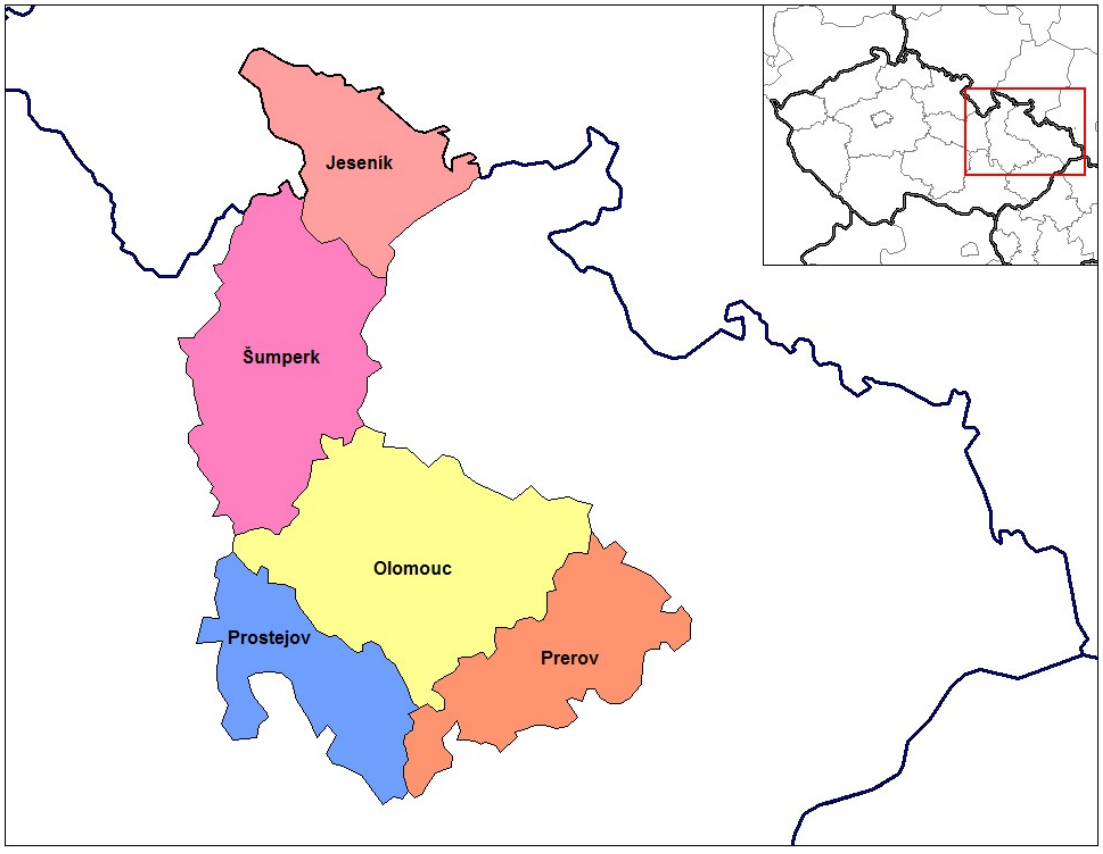
Map 2

Overlay of Historic Regions and Modern Kraj

Note: Master Uegly / CC BY-SA https://creativecommons.org/licenses/by-sa/4.0

Map 3

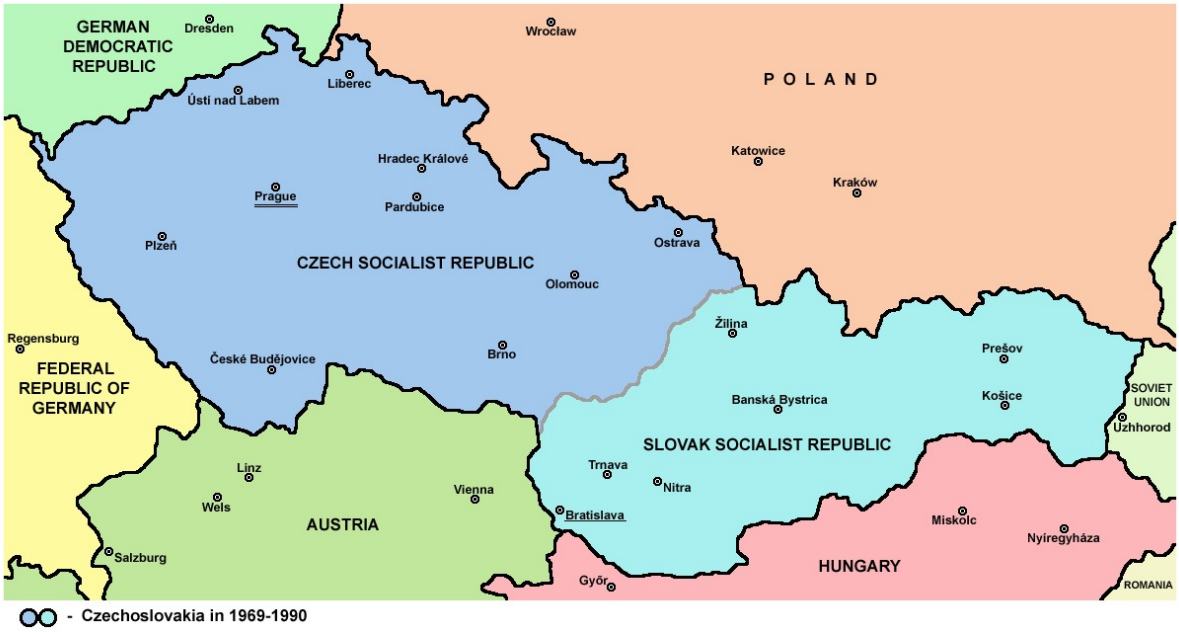
Detail of Olomouc Kraj



Note: Public Domain

Map 4

Czechoslovakia 1969-1990



Note. Public Domain **https://commons.wikimedia.org/wiki/File:Czechoslovakia.png**

Map 5

Czechoslovakia 1928-1938

Note: This map has been uploaded by Election world from en.wikipedia.org to enable the Wikimedia Atlas of the World . Original uploader to en.wikipedia.org was PANONIAN, known as PANONIAN at en.wikipedia.org. Election world is not the

Map 6

Jewish Settlement in the Bohemian Lands

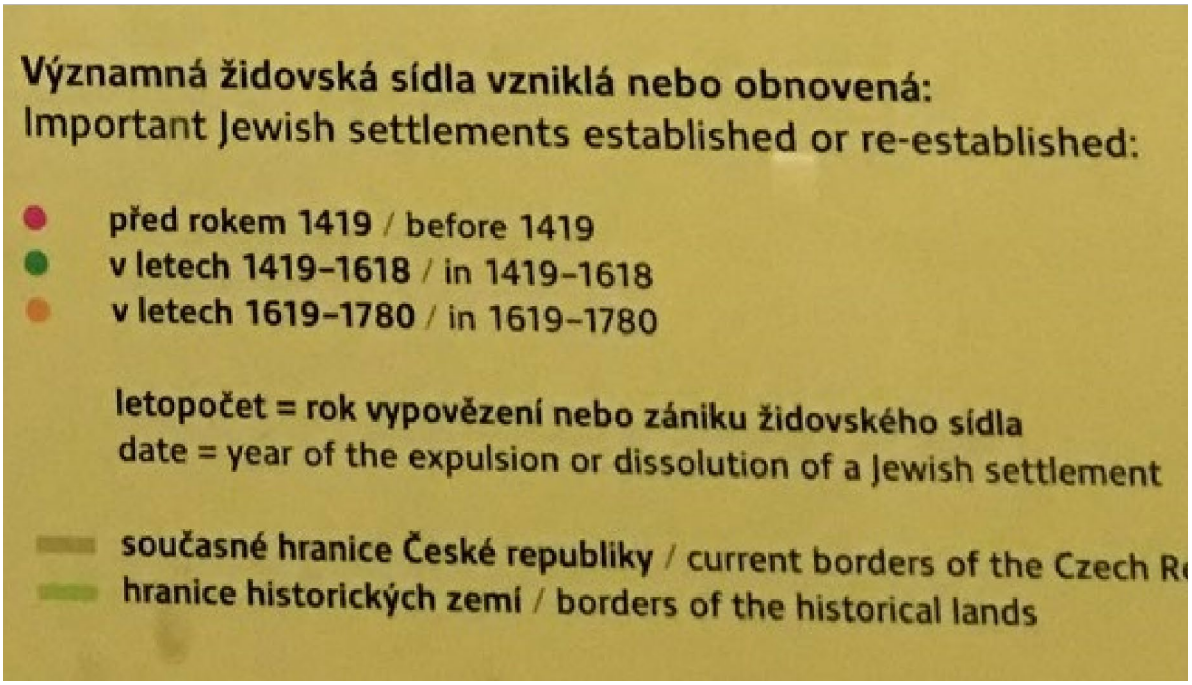
Note: This photograph was taken at The Jewish Museum in Prague. https://www.jewishmuseum.cz/en/info/visit/

Map 8

Detail of the Field Site Region

Map 7

Detail of Map Legend



Appendix 3: Order of Service

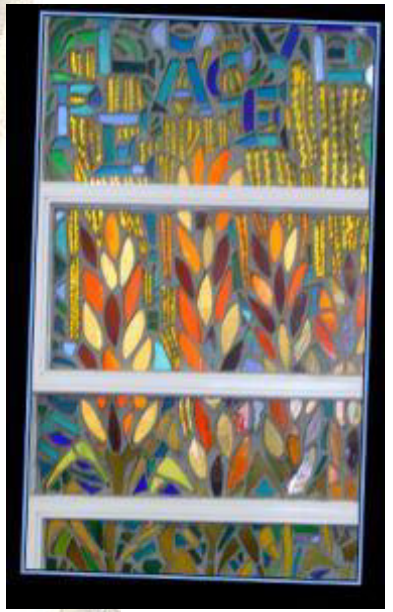
Zichronam • זיכרונם

Z Liverpoolu na Moravu • From Liverpool to Moravia

Písně, žalmy a požehnání • Songs, Psalms and Blessings

8 / 3 / 2019 15:30

Kostel Panny Marie Sněžné



Bohoslužebné shromáždění k uctění památky
obětí terezínského rodinného tábora v Osvětimi

Public ceremony to remember Victims of the extermination
of the Terezin family camp in Auschwitz-Birkenau

Zichronam Livracha • Jejich památka bude k požehnání • For their Memory Shall be a Blessing

Liverpool Reform Synagogue

CENTRE FOR TRUST, PEACE & SOCIAL RELATIONS

קהילה יהודית אולומאוץ
Židovská obec Olomouc

VKH OLOMOUC

IMEVD
INSTITUT INTERKULTURNÍHO, MEZINÁBOŽENSKÉHO A EKUMENICKÉHO VÝZKUMU A DIALOGU

Shehecheyanu שהחיינו

Baruch atah adonai
eloheinu melech haolam,
shehechiyanu vekiyemanu
vehigiyanu lazman hazeh.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהֶחֱיָנוּ
וְקִיְּמָנוּ וְהִגִּיעָנוּ לַזְּמַן הַזֶּה.

Blessed are You Lord our God, Ruler of the Universe who has given us life, sustained us, and allowed us to reach this day.

Požehnaný jsi, Pane, náš Bože, Vládce všehomíra, který jsi nám daroval život, udržuješ nás v bytí a dopřál jsi nám, že jsme se dožili tohoto dne.

Notes Josef Heller and Salomon Sulzer זכר צדיק לברכה

The music for the following prayers is from Josef Heller's Kol T'hilloh. Joseph Heller was the chief Hazzan in Brno between 1889 to 1927.
The El Malei Rachamim is from a memorial service that Heller composed for his daughter Elsa Stern ז״ל who died in childbirth in 1913.
The final prayer Lecha Dodi is a composition by Salomon Sulzer (1804-1890) Sulzer was considered the "father of the modern cantorate".
With deep gratitude to the Archives of the Jewish Museum in Prague.

Voices from Moravia

El Malai Rachamim אֵל מָלֵא רַחֲמִים

God full of Mercy

Bože, plný milosrdenství

Ma Tovu מַה־טּוּ

Mah tovu ohaleicha ya'akov mishkenoteicha yisrael.

מַה־טּוּ אָהָלֶיךָ, יַעֲקֹב; מִשְׁכְּנֹתֶיךָ יִשְׂרָאֵל.

How goodly are thy tents, O Jacob, thy dwelling places, O Israel!

Jak skvělé jsou tvé stany, Jákobe, tvé příbytky, Izraeli!

Shema שְׁמַע

Sh'ma Yis'ra'eil Adonai Eloheinu Adonai echad.

שְׁמַע, יִשְׂרָאֵל: יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד

Hear of Israel, The Lord our God The Lord is One

Slyš, Izraeli, Hospodin je náš Bůh, Hospodin jediný.

Voices from Liverpool

Psalm 51 Verse 17

A-do-nai s’-fa-tai tif-tach u-fi ya-gid t’-hi-la-te-cha

אֲדֹנָי, שְׂפָתַי תִּפְתָּח; וּפִי, יַגִּיד תְּהִלָּתֶךָ

Oh Lord, open my lips that my mouth may declare your glory

Panovníku, otevři mé rty, ať má ústa hlásají tvou chválu.

Ilu Finu

Ilu finu maleh shirah ka-yam

אִלּוּ פִינוּ מָלֵא שִׁירָה כַּיָּם,

Were our mouths as full of song as the sea we could not praise You enough

Naše ústa byla plná zpěvu jako moře, nemohli jsme tě dost vynachválit.

Psalm 118 Verse 14

Ozi v'Zimrat Yah Vayahi li lishuah

עָזִּ֤י וְזִמְרָת֨ יָ֗הּ וַיְהִי-לִ֥י לִישׁוּעָֽה׃

My strength balanced with the song of GOD will be my salvation

Hospodin je síla má i moje píseň; stal se mou spásou.

Psalm 19 Verse 15

Yih'-yu l'-ra-tzon im-rei fi V'-heg-yon li-bi l'-fa-ne-cha
A-do-nai Tzu-ri v'-go-a

יִהְיוּ֤ לְרָצ֨וֹן ׀ אִמְרֵי-פִ֡י וְהֶגְי׀וֹן לִבִּ֗י לְפָנֶ֥יךָ יְהוָ֑ה צוּרִ֖י וְגֹאֲלִֽי׃

May the words of my mouth and the meditations of my heart be acceptable to You, O God, my Rock and my Redeemer

Kéž se ti líbí řeč mých úst i to, o čem rozjímám v srdci, Hospodine, má skálo, vykupiteli můj!

Psalm 23

Mizmor le'Dovid,
Adonai ro-i lo echsar.
Binot desheh yarbitzeini,
al mei menuchot
yenahaleini.
Nafshi yeshovev
yancheini bemagalei
tzedek lema'an shemo.
Gam ki elech be'gei
tzalmavet, lo ira ra ki atah
imadi, shivtechah
u'mishantechah hemah
yenachamuni.
Ta'aroch lefanai shulchan
neged tzor'rai dishanta
vashemen roshi, kosi
rivaya.
Ach tov va'chesed
yirdifuni kol yemei chayai
ve'shavti be'veit Adonai
l'orech yamim.

מִזְמוֹר לְדָוִד,
יְהוָה רֹעִי לֹא אֶחְסָר.
בִּנְאוֹת דֶּשֶׁא יַרְבִּיצֵנִי, עַל-מֵי
מְנֻחוֹת יְנַהֲלֵנִי.
נַפְשִׁי יְשׁוֹבֵב, יַנְחֵנִי בְמַעְגְּלֵי-
צֶדֶק לְמַעַן שְׁמוֹ.
גַּם כִּי-אֵלֵךְ בְּגֵיא צַלְמָוֶת לֹא-
אִירָא רָע
כִּי-אַתָּה עִמָּדִי,
שִׁבְטְךָ וּמִשְׁעַנְתֶּךָ
הֵמָּה יְנַחֲמֻנִי.
תַּעֲרֹךְ לְפָנַי שֻׁלְחָן נֶגֶד צֹרְרָי,
דִּשַּׁנְתָּ בַשֶּׁמֶן רֹאשִׁי כּוֹסִי
רְוָיָה.
אַךְ, טוֹב וָחֶסֶד
יִרְדְּפוּנִי כָּל-יְמֵי חַיָּי,
וְשַׁבְתִּי בְּבֵית-יְהוָה לְאֹרֶךְ יָמִים.

A Psalm of David.

The Lord is my shepherd; I shall not want.
He makes me lie down in green pastures:
He leads me beside the still waters.
He restores my soul:
He leads me in the paths of righteousness for his name's sake.
Though I walk through the valley of the shadow of Death,
I will fear no evil: for You are with me; Your rod and Your staff they comfort me.
You prepare a table before me in the presence of my enemies:
you anoint my head with oil; my cup overflows.
Surely goodness and mercy shall follow me all the days of my life:
and I will dwell in the house of the Lord for ever.

Hospodin je můj pastýř, nebudu mít nedostatek.
Dopřává mi odpočívat na travnatých nivách, vodí mě na klidná místa u vod,
naživu mě udržuje, stezkou spravedlnosti mě vede pro své jméno.
I když půjdu roklí šeré smrti, nebudu se bát ničeho zlého, vždyť se mnou jsi ty.
Tvoje berla a tvá hůl mě potěšují.
Prostíráš mi stůl před zraky protivníků, hlavu mi olejem potíráš, kalich mi po okraj plníš.
Ano, dobrota a milosrdenství provázet mě budou všemi dny mého žití.
Do Hospodinova domu se budu vracet do nejdelších časů.

Blessings

Beshem Hashem

בְּשֵׁם הַשֵּׁם אֱלֹהֵי יִשְׂרָאֵל, מִימִינִי מִיכָאֵל, וּמִשְּׂמֹאלִי גַּבְרִיאֵל, וּמִלְּפָנַי אוּרִיאֵל, וּמֵאֲחוֹרַי רְפָאֵל, וְעַל רֹאשִׁי שְׁכִינַת אֵ-ל.

B'sheim Hashem elohei yisrael, mimini Michael umismoli Gavriel, Umilfanai Uriel umeachorai Rafael, v'al roshi shechinat el

In the name of the Lord, the God of Israel, may Michael be at my right hand; Gabriel at my left; before me, Uriel; behind me, Raphael; and above my head the divine presence of God.

Ve jménu Hospodina, Boha Izraele, ať je Michael po mé pravici; Gabriel po mé levici; přede mnou Uriel; za mnou Rafael; a nade mnou ať je Hospodinova božská přítomnost.

Podvečer tvá čeládka

Podvečer tvá čeládka,
co k slepici kuřátka,
k ochraně tvé hledíme,
laskavý Hospodine.

Žes ráčil z své milosti,
dobrého zdraví příti,
tento dnešní celý den,
z toho tobě děkujem.

Jesliže pak jaký hřích,
našel se v našich tělích,
odpusť tvému stvoření,
v Kristovu zasloužení.

Pokojné noci nám přej
ďáblům škoditi nedej,
ale sám nás ostříhej,
jakožto ochránece silnej.

Ať tělo odpočine,
sen zlý, hrozný pomine,
všecka dobrá myšlení,
dej nám Pane ve spaní.

Snům nedej nás mámiti,
pokoje rač popříti,
abychom lehnouc zdraví,
vstali ráno veselí.

Neb ďábel usiluje,
divnou moc provozuje,
přitrhuje nás k sobě,
bychom byli bez tebe!

Ó Bože všemohoucí,
buď při nás svou pomocí,
nedávej nás ďáblu v moc,
ostříhejž nás celou noc.

Toběť se poroučíme,
a pokorně prosíme,
při nás buď svou milostí,
budeť nám na tom dosti.

Učiň to pro své jméno,
ať jest od nás chváleno,
dosavád až na věky,
Pane Bože veliký

Inter-Faith Address: Zichronam Livracha - Jejich památka bude k požehnání

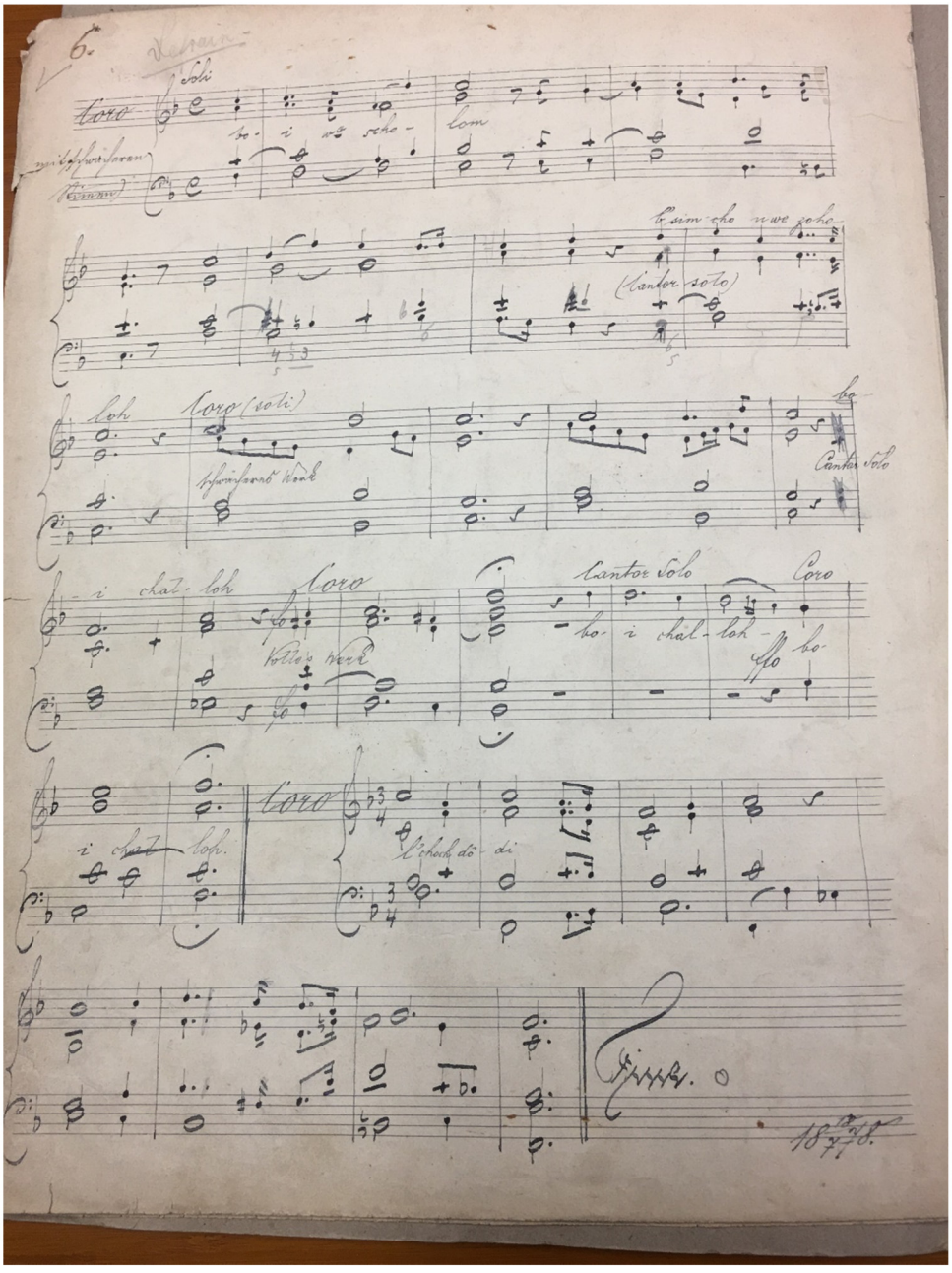
Conclusion

Lecha Dodi לְכָה דוֹדִי

Lecha dodi likrat kala, p’nei Shabbat n’kabelah!	לְכָה דוֹדִי לִקְרַאת כַּלָּה. פְּנֵי שַׁבָּת נְקַבְּלָה

Come, my Beloved, to meet the bride; let us welcome the presence of the Sabbath

Pojď, můj milý, vstříc své nevěstě; přivítejme šabat.



יְבָרֶכְךָ יהוה וְיִשְׁמְרֶךָ
יָאֵר יהוה פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ׃
יִשָּׂא יהוה פָּנָיו אֵלֶיךָ וְיָשֵׂם לְךָ
שָׁלוֹם׃

Yeverechecha adonai
ve'yishmereicha.
Ya'er adonai panav eileicha
vichuneika.
Yisa adonai panav eileicha
ve'yasem lecha shalom.

May the LORD bless you, and keep you.
May the LORD make His face to shine upon you,
and be gracious to you
May the Lord lift up His countenance upon you,
and grant you peace

Kněžské požehnání
Ať ti Hospodin žehná a chrání tě,
ať Hospodin rozjasní nad tebou svou tvář a je ti milostiv,
ať Hospodin k tobě obrátí svou tvář a obdaří tě pokojem.


MARC
CHAGALL
REIMS
1974